



***CATHOLIC THEOLOGICAL UNION AT CHICAGO***

**A Graduate School of Ministry**

**1992 - 94 ANNOUNCEMENTS**

**Celebrating our 25th year of serving the People of God**

Incorporated in the State of Illinois, as an Institution of Higher Education, November 27, 1967

Approved as a Degree-granting Institution by the Department of Higher Education, State of Illinois, September 1969

Accredited by the Association of Theological Schools in the United States and Canada, January 1972

Accredited by the North Central Association of Colleges and Secondary Schools, March 1972

Approved for Veterans' Benefits, Title 38, U.S. Code, Chapter 36, September 23, 1970

Authorized under Federal Law to enroll non-immigrant alien students, October 28, 1971

Member of the National Catholic Education Association, The Association of Clinical Pastoral Education, The Midwest Association of Theological Schools, The Association of Chicago Theological Schools

*Catholic Theological Union at Chicago*  
*5401 South Cornell*  
*Chicago, IL 60615-5698*  
*(312) 324-8000*



# **Catholic Theological Union at Chicago**

## **A GRADUATE SCHOOL OF MINISTRY**

### **COMMUNITIES PARTICIPATING IN THE UNION**

#### **THE AUGUSTINIANS**

Province of Our Mother of Good Counsel  
(Corporate Member)

#### **THE CLARETIANS**

Eastern Province (Corporate Member)

#### **CLERICS OF SAINT VIATOR**

Chicago Province (Corporate Member)

#### **COMBONI MISSIONARIES OF THE HEART OF JESUS**

North American Province  
(Corporate Member)

#### **CONGREGATION OF THE BLESSED SACRAMENT**

St. Ann Province

#### **CONGREGATION OF THE HOLY GHOST**

Eastern Province (Corporate Member)  
Western Province

#### **CONGREGATION OF THE ORATORY OF ST. PHILIP NERI (ORATORIAN)**

Rock Hill, SC

#### **THE CROSIERS**

U.S.A. Province

#### **THE FRANCISCANS**

Assumption Province (Corporate Member)  
Sacred Heart Province (Corporate Member)  
St. John the Baptist Province  
(Corporate Member)  
Holy Family Custody

#### **THE FRANCISCAN CAPUCHINS**

St. Joseph Province (Corporate Member)

#### **THE FRANCISCAN CONVENTUALS**

St. Bonaventure Province

#### **CATHOLIC FOREIGN MISSION**

#### **SOCIETY OF AMERICA/MARYKNOLL**

Maryknoll, NY (Corporate Member)

#### **MISSIONARY OBLATES OF MARY IMMACULATE**

Central United States Province  
(Corporate Member)  
Northern U.S.A. Province

#### **MISSIONARIES OF THE SACRED HEART**

U.S.A. Province (Corporate Member)

#### **THE NORBERTINES**

St. Norbert Abbey

#### **THE PASSIONISTS**

Holy Cross Province (Corporate Member)  
St. Paul of the Cross Province

#### **PONTIFICAL INSTITUTE FOR FOREIGN MISSIONS**

U.S.A. Province

#### **PRIESTS OF THE SACRED HEART**

North American Province

#### **REDEMPTORIST FATHERS AND BROTHERS**

St. Louis Province (Corporate Member)

#### **ST. NICHOLAS DIOCESE OF THE UKRAINIAN CATHOLIC CHURCH**

Chicago

#### **THE SERVITES**

Eastern Province (Corporate Member)

#### **SOCIETY OF THE DIVINE WORD**

Chicago Province (Corporate Member)

#### **SOCIETY OF THE PRECIOUS BLOOD**

Cincinnati Province  
Kansas City Province

#### **SOCIETY OF ST. COLUMBAN**

American Region (Corporate Member)

#### **THE XAVERIAN MISSIONARIES**

U.S.A. Province (Corporate Member)

# Academic Calendar

## 1992—93

|                 |  |
|-----------------|--|
| September 23-25 | Orientation  |
| September 25    | Registration for new students; late registration for continuing students     |
| September 28    | Classes begin  |
| October 5       | Last date for withdrawing from courses prior to application of refund policy |
| November 17-18  | Registration for Winter Quarter  |
| November 17     | Evening registration for commuting students                                  |
| November 26-29  | Thanksgiving Recess  |
| December 7-11   | Week of study and examinations   |
| December 11     | Fall Quarter Ends  |

## Fall Quarter

## 1993—94

|                 |  |
|-----------------|--|
| September 22-24 |  |
| September 24    |  |
| September 27    |  |
| October 4       |  |
| November 16-17  |  |
| November 16     |  |
| November 25-28  |  |
| December 6-10   |  |
| December 10     |  |

## Winter Quarter

|                |  |
|----------------|--|
| January 4      | Registration for new students; late registration for continuing students     |
| January 4      | Classes begin  |
| January 11     | Last date for withdrawing from courses prior to application of refund policy |
| January 29     | Graduation applications due  |
| February 23-24 | Registration for Spring Quarter  |
| February 23    | Evening registration for commuting students                                  |
| March 15-19    | Week of study and examinations   |
| March 19       | Winter Quarter ends  |
| March 19-28    | Spring Break   |

|                |  |
|----------------|--|
| January 3      |  |
| January 3      |  |
| January 10     |  |
| January 28     |  |
| February 22-23 |  |
| February 22    |  |
| March 14-18    |  |
| March 18       |  |
| March 18-27    |  |

## Spring Quarter

|            |  |
|------------|--|
| March 26   | Registration for new students; late registration for continuing students     |
| March 29   | Classes begin  |
| April 1    | Last date for submitting final draft of M.A. Thesis for June graduation      |
| April 5    | Last date for withdrawing from courses prior to application of refund policy |
| April 9-12 | Easter Recess  |
| May 18-19  | Registration for Summer Programs and Fall Quarter                            |
| May 18     | Evening registration for commuting students                                  |
| May 21     | Last date for submitting M.A.P.S. Project for June graduation                |
| May 21     | Last date for M.A. Thesis approval for June graduation                       |
| May 24     | Last date for submitting Pastoral Mission Statement for June graduation      |
| June 3     | Graduation   |
| June 4     | Spring Quarter ends  |

|           |  |
|-----------|--|
| March 25  |  |
| March 28  |  |
| March 29  |  |
| April 5   |  |
| April 1-4 |  |
| May 17-18 |  |
| May 17    |  |
| May 20    |  |
| May 20    |  |
| May 20    |  |
| June 2    |  |
| June 3    |  |



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# General Information

## HISTORY AND PURPOSE

Catholic Theological Union at Chicago was founded in 1967 as a creative response to the call sounded by Vatican II for a renewed theological education for priesthood. Three religious orders originally sponsored the school: the Franciscans of Sacred Heart Province, the Servites of the Eastern U.S.A. Province and the Passionists of Holy Cross Province. The school was incorporated pursuant to the laws of the State of Illinois in November 1967. Classes began in the fall quarter of 1968, with a faculty of 24 and an enrollment of 108. In January 1972, Catholic Theological Union was accredited by the Association of Theological Schools. The North Central Association of Colleges and Secondary Schools granted accreditation in March 1972.

Since its founding, other religious communities have designated Catholic Theological Union as their official theologate: the Augustinians (1968), the Norbertines (1968), the Cincinnati Province and Kansas City Province of the Society of the Precious Blood (1968), the Missionaries of the Sacred Heart (1969), the Society of the Divine Word (1970), the Eastern Province of the Congregation of the Holy Ghost (1971), the Claretians (1972), the Viatorians (1972), the Xaverian Missionaries (1973), the Crosiers (1974), the Comboni Missionaries of the Heart of Jesus (1976), the Pontifical Institute for Foreign Missions (1976), the St. Nicholas Diocese in Chicago for Ukrainian Catholics (1978), the Priests of the Sacred Heart (1979), the Assumption Province of the Franciscans (1980), the Congregation of the Blessed Sacrament (1980), the St. Paul of the Cross Province of the Passionists (1981), the Capuchins (1982), the St. John the Baptist Province of the Franciscans (1982), the Society of St. Columban (1984), the Redemptorist Fathers and Brothers (1984), the Central United States Province of the Missionary Oblates of Mary Immaculate (1985), the Western Province of the Congregation of the Holy Ghost (1985), the Oratorians (1987), the Maryknoll Missioners (1988), the St. John the Baptist Province of the Missionary Oblates of Mary Immaculate (1988), and the St. Bonaventure Province of the Franciscan Conventuals (1988).



## GENERAL INFORMATION

### HISTORY AND PURPOSE

### LOCATION

### CAMPUS

### LIBRARY

### CHICAGO RESOURCES FOR THEOLOGICAL EDUCATION

### UNIVERSITY OF CHICAGO

### JEWISH STUDIES

### LECTURESHIPS

### STAUROS, U.S.A.



Catholic Theological Union is unique among schools of theology and seminaries. It is not a coalition of independent schools. Rather, the participating orders closed their individual theologates and merged their resources into one school with one administration and faculty. Control is vested in the Board of Trustees. The school has the advantage of unity of administration and breadth of tradition and support and has been accepted by its peers in the world of theological education.

Catholic Theological Union is the largest Roman Catholic school of theology in the United States, serving 32 provinces and abbeys of religious men as an official theologate. It also serves other students, lay and religious, in the preparation for ministry. One out of every eight religious priesthood candidates in the United States is educated at Catholic Theological Union.

A living sense of purpose guides a school more effectively than any written statement. From the very beginning, it was understood that Catholic Theological Union would be a school of ministry. Theology would be directed to practice. The by-laws concisely stated this objective: to train and teach aspirants to the Roman Catholic priesthood so that they may be fully qualified to meet the requirements of such priesthood.

As a school grows, a periodic review of its purposes is necessary. In 1991, Catholic Theological Union reviewed its goals and adopted a new Identity and Mission Statement:

#### **Identity**

Catholic Theological Union is a graduate school of theology and ministry sponsored by Roman Catholic religious institutes and societies of apostolic life. In response to the renewal of the Second Vatican Council, the school's founders chose to unite their seminaries in order to educate more creatively for the religious priesthood and to locate the school near other graduate schools of theology and the University of Chicago in order that students and faculty may benefit from and contribute to theological scholarship and ministerial formation in an urban, ecumenical and university setting. Reflecting the diverse cultures, nationalities and races of the women and men who make up the CTU community, the school sees the pursuit of justice, inclusivity and collaboration as integral to its ethos.

#### **Mission**

The primary mission of Catholic Theological Union is the academic and pastoral formation of students preparing for the priesthood and for a variety of other ministries in the United States and around the world. The school also provides continuing theological education for

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## **HISTORY AND PURPOSE**

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clergy, religious and lay persons. CTU is committed to theological education and scholarship within a community of faith in interaction with a living Catholic tradition and ecumenical, interfaith and cross-cultural perspectives and resources. Through its degree programs and other educational and formational opportunities CTU strives to educate effective leaders for the church whose mission is to witness Christ's good news of justice, love and peace to people of all nations.

The central focus of Catholic Theological Union is the priesthood candidate. In the spirit of the *Program of Priestly Formation*, the school has adapted its programs to the present needs of church and society. Today, such adaptation involves an additional commitment to education for the wide variety of ministries emerging in the church, for women and men, religious and lay, as well as continuing education for those already involved in ministry, both ordained and non-ordained. Half of Catholic Theological Union's current students are among those preparing for such ministries or are in programs of continuing education for their current ministries.

### LOCATION

Catholic Theological Union is located in Hyde Park on Chicago's south side. This is a cosmopolitan, stably integrated community, with a strong sense of identity. Within walking distance are shopping centers, theaters, restaurants, churches, parks, the Lake Michigan beaches and the Museum of Science and Industry. Downtown Chicago is fifteen minutes away by car or rapid transit. More importantly, Catholic Theological Union is close to the Divinity School of the University of Chicago and to several schools of theology in the area: Chicago Theological Seminary, Lutheran School of Theology at Chicago, Meadville/Lombard Theological School and McCormick Theological Seminary.

### CAMPUS

Catholic Theological Union occupies three buildings on Cornell Avenue. Seven floors of the ten-story building at 5401 South Cornell Avenue provide space for classrooms, administrative and faculty offices, library, dining and lounge facilities, meeting rooms and audio-visual laboratory. Additional office and classroom facilities are located in the building at 5326 South Cornell.

Living quarters for some of the religious communities of men occupy three floors of the building at 5401 South

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### HISTORY AND PURPOSE

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### LOCATION

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### CAMPUS

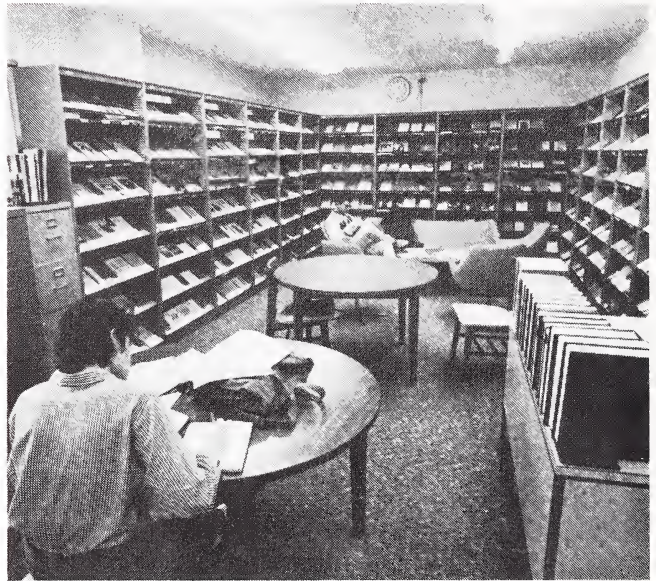
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Cornell Avenue. Living quarters for other students are located in the 5326 and 5420 buildings. Both efficiency and one-bedroom apartments are available.

### THE LIBRARY

The Catholic Theological Union Library contains 96,000 volumes, providing resources for study and research by students and faculty members. It currently receives over 540 periodicals. In addition to the general theological holdings, the library has special collections in mission studies, history of religions and homiletics.

The Association of Chicago Theological Schools' libraries, one of the largest theological bibliographical resources in the Western hemisphere, consisting of more



than 1,200,000 volumes in theology and allied fields, are available to students enrolled in CTU. A courier service circulates books and periodicals for inter-library loans.

CTU's membership in the Association of Chicago Theological Schools, the Chicago Library System, the Illinois Library Computer System Organization and the On-line Catalog Library Cooperative allows library patrons access to other library resources in the city of Chicago, the state of Illinois and the rest of the nation.

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## LIBRARY

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## CHICAGO RESOURCES FOR THEOLOGICAL EDUCATION

From its earliest days, Chicago has been a major cosmopolitan center, with its many neighborhoods representing a wide variety of racial and ethnic groups, as well as a broad spectrum of cultural and religious traditions.

In recent years, Chicago has also become one of the largest centers of theological education in the world. Its 12 seminaries with over 4000 students and 400 faculty and its diverse possibilities for interfaith exchange make Chicago an unequalled resource for the study of theology and ministry.

Catholic Theological Union enjoys a variety of collaborative relationships with the other theological institutions of the city through two distinctive interlocking consortia.

The school works closely with four other institutions in Hyde Park, who together form the *Hyde Park Cluster of Theological Schools*. The other institutions are the Chicago Theological Seminary (United Church of Christ), Lutheran School of Theology at Chicago, Meadville/Lombard Theological School (Unitarian/Universalist Association) and McCormick Theological Seminary (Presbyterian Church, USA). The Hyde Park Cluster works to develop coordinated and joint programming as well as other academic services to students and faculty.

The *Association of Chicago Theological Schools* represents another form of collaboration. Its membership includes the five Hyde Park schools plus Bethany Theological Seminary (Church of the Brethren) and Northern Baptist Theological Seminary, both located in the western suburbs, and five northside schools, Garrett-Evangelical Theological Seminary (United Methodist), North Park Theological Seminary (Evangelical Covenant), Saint Mary of the Lake University (Roman Catholic), Seabury-Western Theological Seminary (Episcopal) and Trinity Evangelical Divinity School (Evangelical Free Church). The Association fosters student cross-registration, coordination of library access and acquisition, faculty discussion and communication among the schools. It offers to

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**CHICAGO  
RESOURCES  
FOR  
THEOLOGICAL  
EDUCATION**

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the 4000 students in its 12 schools more than 1000 courses annually and library collections in excess of 1.2 million volumes, with nearly 5000 currently received periodical subscriptions. Further information on the Association may be found in the current edition of its *Announcements*.

The participating institutions in each of these groups maintain educational autonomy and grant their own degrees. Each school also preserves its confessional identity and theological traditions. Catholic Theological Union's participation follows the guidelines set down in the *Ecumenical Directory* of the Secretariat for Promoting Christian Unity and in the *Program of Priestly Formation* of the National Conference of Catholic Bishops.

Students may enroll in courses in any of these 12 schools without additional tuition or registration charge upon approval of their academic advisors and the registrar. They enjoy library privileges in these schools at no charge.

## THE UNIVERSITY OF CHICAGO

Catholic Theological Union is located near the campus of the University of Chicago, one of the great research institutions in the world. Its Divinity School is renowned for historical research and the preparation of teaching scholars.

A special plan of biregistration permits CTU students to register for courses in the University at a substantial reduction of tuition.

By special arrangement, certain M.Div. students may pursue a coordinated sequence of study whereby they may receive the M.Div. degree from Catholic Theological Union and the Ph.D. degree thereafter from the University of Chicago's Divinity School. A dual A.M. in Social Work/M.Div. can be earned by collaboration between the U.C. School of Social Service Administration and CTU. Details on these arrangements may be found in the M.Div. section of the catalog.

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### CHICAGO RESOURCES FOR THEOLOGICAL EDUCATION

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### UNIVERSITY OF CHICAGO

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### JEWISH STUDIES

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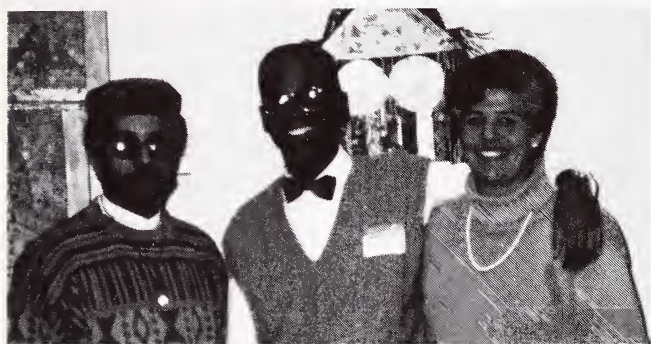
## JEWISH STUDIES

In 1968 the Jewish Chautauqua Society established a resident lectureship in Judaism at CTU for the purpose of providing offerings in Jewish studies in the curriculum. Hayim Goren Perelmutter, Rabbi Emeritus of Congregation

K.A.M. Isaiah Israel and past President of the Chicago Board of Rabbis, has served as Chautauqua Professor of Jewish Studies at CTU since 1968.

## LECTURESHIPS

The Northern Province of the Society of the Divine Word established the Divine Word Scholar-in-Residence in 1976 to bring instructors from other countries to teach at CTU. These lecturers offer courses for one or more quarters during the academic year. Other participating communities at CTU have periodically supported visiting lectureships to enrich the offerings in the school's curriculum.



### STAUROS, U.S.A.

Stauros, U.S.A. is an ecumenical, not-for-profit organization which promotes studies and programs on specific areas of human suffering. Stauros, U.S.A. has been located at CTU since 1981. Stauros engages in dialogue with the suffering, with the helping professions and with religious traditions. A major activity is the publication of the bi-monthly *Stauros Notebook*. Its articles focus on various forms of suffering and are drawn from Scripture, theology and personal experience. A strong focus of Stauros, U.S.A. is ministry to and with persons who are disabled.

Stauros is sponsored by the Passionist Congregation. It traces its beginnings to 1972 in Belgium; the International Secretariat is located in Louvain. Stauros International produces a specialized bibliography pertaining to the Passion and to suffering. Harry Gielen, C.P., is the Director of the International Secretariat. Ardis Cloutier, O.S.F., the Executive Director of Stauros, U.S.A., is a graduate of Catholic Theological Union.

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## LECTURESHIPS

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**STAUROS,  
U.S.A.**

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# Fees and Financial Aid

All tuition and fees are subject to annual review and change. Current rates for tuition and other fees can be found in the *Announcements* insert.

## **FEES AND FINANCIAL AID**

### **PAYMENT POLICY**

### **REFUND POLICY**

### **FINANCIAL AID**

### **SPECIAL SCHOLARSHIPS**

### **PAYMENT POLICY**

Payment of tuition and fees is due within the first thirty days of each quarter. Housing is billed monthly. Late payment is subject to a 1% penalty per month on the unpaid balance. Students may request special payment plans; in such cases, they must contact the Comptroller at the start of the quarter to make these arrangements and to have them confirmed in writing. Students with outstanding bills will be permitted to register for the following quarter on a conditional basis only; unpaid balances may not be carried past the following quarter or into the next academic year. Catholic Theological Union reserves the right to withhold registration, library privileges, transfer of credits, diplomas and transcripts until all charges and penalties have been paid in full.

### **REFUND POLICY**

To withdraw from courses, students must follow the procedures as outlined by the Registrar's Office. Refunds are available according to the following schedule:

|  |             |
|--|-------------|
| through the 1st week of each quarter . . . .   | full refund |
| through the 2nd week of each quarter . . . . . | 75% refund  |
| through the 3rd week of each quarter . . .     | 60% refund  |
| through the 4th week of each quarter . . . . . | 40% refund  |
| through the 5th week of each quarter . . .     | 15% refund  |
| after the 5th week of each quarter . . . . .   | no refund   |

### **FINANCIAL AID**

The cost of education at Catholic Theological Union may exceed the financial resources of some students. The school offers financial aid derived from various scholarship funds to offset some of these costs. This aid is available to students who are undertaking degree programs and is given in the form of tuition remission grants. The school also assists students in applying for federal loans for graduate level study. In addition, there are opportunities for student employment.

All financial aid is awarded in quarterly increments for a period of one year or less. Awards are renewable based on applications submitted annually in the spring of the year. Matriculating students must submit a financial aid application with their application for admission. Awards are scheduled as follows:

Returning Students — March 15

Matriculating Students — Initial awards for Fall quarter are made by May 1.  
— Other awards are made 60 days prior to the beginning of the quarter



### **SPECIAL SCHOLARSHIPS**

In addition to the general scholarship fund, the following specialized funds and programs exist:

Through the International Women Scholarship Fund CTU offers a limited number of one-year scholarships

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**SPECIAL  
SCHOLARSHIPS**

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covering tuition, housing and books to international women seeking credentials for Roman Catholic ministry in their own country.

The McCauley Scholarship Fund is designated for women students of ministry at CTU.

The Augustus Tolton Scholarship Fund supports African American students preparing for ministry in the Archdiocese of Chicago.

The Carroll Stuhlmueeller Scholarship Fund contributes to the support of students in the area of biblical spirituality. First priority is given to international women.

Students engaged in ministry who receive tuition grants from their agency or parish may qualify for CTU matching grants in the form of tuition remission. Interested students should consult the Dean of Students.

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**SPECIAL  
SCHOLARSHIPS**

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## Student Life

The Dean of Students and Community Services is the administration's representative for matters of student life at Catholic Theological Union. The Dean of Students and Community Services works with the Student Executive Committee and the Formation Council and serves as liaison between these bodies and the administration. The Dean facilitates networking among the various communities and individuals who comprise the Catholic Theological Union. The participating communities of the Union provide for the spiritual formation of their members; the Dean of Students provides opportunities and assistance to other students not sponsored by the participating communities ("independent students") in their integration of study, ministry and personal growth.

The Student Services Office offers a broad range of assistance to CTU students and personnel. These services include information on spiritual direction and counseling resources, CTU scholarship programs and Stafford Loans, ministry placement, health insurance and immigration forms. Student Services handles housing for independent students and other CTU residents. The office is a

### **STUDENT LIFE**

### **STUDENT EXECUTIVE COMMITTEE**

### **FORMATION COUNCIL**

### **GUIDANCE, COUNSELING, WORSHIP**

### **HOUSING**

### **FOOD SERVICE**

### **RECREATIONAL FACILITIES**

clearing house for scheduling and publicizing school events. The office serves as liaison with the University of Chicago Health Service and recreational facilities.

These services and other opportunities are detailed in the *Catholic Theological Union Student Handbook*, available from the Dean of Students and Community Services.

### **STUDENT EXECUTIVE COMMITTEE**

The basic organ of student opinion and action at Catholic Theological Union is the Student Executive Committee. The SEC coordinates various areas of student responsibility and participation in Catholic Theological Union life. Through its representatives on the CTU Senate, on the Student Affairs Committee of the Board of Trustees and on principal school committees, the SEC communicates student viewpoints on issues of school policy and direction. Representatives of the participating communities and of the independent students compose the SEC; additionally, those students appointed to the various school committees serve on this body. A president and vice-president elected by the entire student body head the SEC. The Student Executive Committee represents the students in matters dealing with the faculty and administration, as well as student concerns in the other schools of the Association of Chicago Theological Schools. The SEC works closely with the Dean of Students and Community Services.

### **FORMATION COUNCIL**

The directors of formation of all the participating communities at Catholic Theological Union and the Dean of Students compose the Formation Council. The Council serves as a forum through which the directors share insights and experiences regarding spiritual formation. In certain instances the Formation Council may agree on common policies in matters which affect the religious well-being of the student body, particularly students from the participating religious communities, and make recommendations to the administration. Formation directors may engage in the academic life of the school by attending faculty meetings, serving on school committees and, in particular cases, by holding joint appointments as CTU faculty and community formation staff.

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**STUDENT  
EXECUTIVE  
COMMITTEE**

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**FORMATION  
COUNCIL**

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The Formation Council also places two representatives on the Catholic Theological Union Senate.

**GUIDANCE, COUNSELING AND WORSHIP**

In the matter of academic guidance, each student is assigned an academic advisor.

The participating communities of CTU generally provide resources in the area of counseling and spiritual direction for their student members. For independent students, referral for counseling and spiritual direction is available through the office of the Dean of Students and Community Services.

All students are welcome to liturgies offered by participating communities and groups of independent students. Additionally, through its Liturgy Committee, CTU sponsors all-school liturgies several times per quarter. These celebrations are important features of the school's life as a faith community.

**HOUSING**

Participating communities provide housing for their own students. Housing for independent students is available at 5326 and 5420 South Cornell. Students desiring to lease the efficiency or one-bedroom units in these buildings should make application through the Dean of Students and Community Services. Housing requests should be made as soon as possible after admission to the school and not later than 30 days prior to the beginning of the quarter. If CTU housing is unavailable, the Dean of Students and Community Services will assist students searching for other suitable accommodations.

Several of the religious communities of men have their residence in the 5401 South Cornell building. Private rooms with baths are available in the 5401 building to other male students as well. A residents' lounge is available for independent students in the 5401 and 5326 buildings. Inquiries as to availability of CTU residences should be directed to the Dean of Students and should be received at least 30 days prior to the beginning of a quarter.

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| <b>GUIDANCE,<br/>COUNSELING,<br/>WORSHIP</b> |
| <b>HOUSING</b>                               |



## **FOOD SERVICE**

Catholic Theological Union has a cafeteria-style food service which is open to all school personnel. Meals may be purchased on a quarterly contract or a meal-ticket plan. Residents in 5401 are required to be on the food service.

Housing and food service prices are subject to periodic review and change. Information on current charges is available on request.

## **RECREATIONAL FACILITIES**

Recreational facilities are available nearby as well as throughout the city. At a short distance from the school, the majestic Lake Michigan shoreline provides an apt setting for meditation, walking, jogging and cycling. Beaches and parks for studying, sunning, picnicking and general enjoyment are all within a few blocks. Golf is available in nearby Jackson Park; tennis courts can be found at Jackson Park as well as close-at-hand Cornell Park. Indoor facilities in the area offer opportunities for swimming, racquetball, tennis and fitness exercise. The SEC sponsors weekly volleyball games. On payment of an annual fee, Catholic Theological Union students are eligible to use the University of Chicago's extensive athletic facilities.

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**FOOD SERVICE**

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**RECREATIONAL  
FACILITIES**

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# General Regulations

## ADMISSION TO CTU AND ITS PROGRAMS

Catholic Theological Union is a graduate school of ministry in the Roman Catholic tradition. All its programs are open to serious and qualified students, male or female, who wish to prepare for ministries in this tradition.

### Pre-Theological Studies

Pre-theological studies have been the object of extensive research and consultation in recent years. Both the *Program of Priestly Formation* and the Association of Theological Schools give guidelines about the understandings and skills prerequisite to theological education. CTU concurs with these statements and has adapted its admission requirements and regulations to their spirit.

## GENERAL REGULATIONS

## ADMISSION REQUIREMENTS

## ACADEMIC REGULATIONS

## General Admission Requirements

The following are needed for general admission to CTU:

- A bachelor's degree or its equivalent from an approved college or university.
- A completed application form.

The application form may be obtained from the Admissions Office. Applications from students of participating communities are due April 15. Applications from all other students are due six weeks prior to the quarter in which students plan to enter CTU. Late applications are accepted, but no guarantee is given that the applicant will be admitted in time to begin the following quarter. In such cases, students may be admitted conditionally at the discretion of the Director of Admissions.

- Matriculation fee paid to the Admissions Office.
- Official transcripts of post-secondary education records forwarded directly to CTU by the registrar of the institution(s) attended.

Applicants for degrees or certificates are to request official transcripts of all post-secondary courses.

Continuing education and special student applicants need to submit one official transcript only.

- Letters of Recommendation.

For a degree or for studies leading to a degree or certificate, three letters are required.

In the case of priests and deacons or members of religious institutes which are not participating communities of CTU, one of these letters must be from an official representative of their diocese or institute.

Applicants from CTU's participating communities need not submit letters, since permission from a participating community constitutes adequate recommendation. If the community withdraws its sponsorship or if the student leaves the community, CTU requires the presentation of three letters of reference and a new application requesting re-admission.

For continuing education or special student status, one letter is required.

This letter must come from a person who can

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## ADMISSION REQUIREMENTS

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testify to the applicant's ability to undertake graduate study in ministerial education.

Again, applicants from CTU's participating communities need not submit this letter.

- In the case of international students, a letter of financial support or personal guarantee of payment must be submitted.

CTU reserves the right to require personal interviews with admissions officials and formal evaluation of applicants.

Upon admission students must comply with Illinois state immunization requirements.

## ACADEMIC REGULATIONS

### Student Classification

Students are admitted to studies toward degree programs after completion of admission requirements of the respective programs. They may apply for degree candidacy after completion of more than 25% but less than 33% of study toward the respective degree. Specific requirements for degree candidacy in the various degree programs are listed in the respective program manuals.

Generally, persons already engaged in ministry who are seeking further professionalization and updating but are not choosing another degree program enroll in the *continuing education program*.

*Special student* status is normally reserved to those who have not yet decided on a degree program or who are enrolling for a specific and closely defined objective such as courses for initial formation purposes or cross-cultural mission preparation. Renewal of special student status beyond one year is contingent upon the recommendation of instructors at CTU and review by the Admission Committee.

Students enrolling for at least nine hours per quarter are classified as full-time students. All others are part-time students.

### Registration

Registration takes place in advance of the quarter on the dates announced in the academic calendar. Late registration is allowed on the dates so designated in the calendar. Registration after these dates cannot be guaranteed.

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## ADMISSION REQUIREMENTS

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## ACADEMIC REGULATIONS

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## Changes in Registration

Changes in registration are allowed through the first week of the quarter without academic or financial penalty. After the first week, refund policies for withdrawals apply. (See "REFUND POLICY," p. 12)

## Class Schedule and Course Load

Catholic Theological Union operates on a quarter system, with three eleven-week quarters per year. Most courses are offered for 3 quarter credit hours, and meet 150 minutes per week for 10 weeks, with the eleventh week for study and examinations. Classes are scheduled Monday through Thursday during the day. Courses are also offered some evenings and weekends.

The normal course load is 4 courses (12 credit hours) per quarter. Students may register for an additional course with the permission of their academic advisor.

Course offerings are arranged so that one may pursue an M.A.P.S. or M.A. degree in most areas of concentration completely by means of evening and weekend courses. These courses are scheduled on a three-year cycle.

## Grading and Standards of Progress

Grades are given at the end of each quarter and published by the Registrar. The student's academic advisor keeps a checklist of advancement toward completion of hour and area requirements.

CTU uses a letter grade system or for some courses a pass-fail system. Grades are given and computed according to the following schedule:

|    |   |                      |                      |
|----|---|----------------------|----------------------|
| A  | = | Excellent            | four quality points  |
| B  | = | Good                 | three quality points |
| C  | = | Fair                 | two quality points   |
| D  | = | Poor                 | one quality point    |
| F  | = | Failure              | no quality points    |
| P  | = | Pass                 |                      |
| WP | = | Withdrew passing     |                      |
| WF | = | Withdrew failing     |                      |
| I  | = | Incomplete           |                      |
| PI | = | Permanent Incomplete |                      |

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## ACADEMIC REGULATIONS

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Students must have a minimum of 3.0 cumulative quality point average in a degree program in order to graduate. Students falling below this cumulative average for two consecutive quarters are subject to probation. Students failing to show improvement are subject to dismissal unless there are extenuating circumstances.

CTU reserves the right to dismiss students whose academic progress or whose adjustment to the school is unsatisfactory. Students dismissed for poor scholarship cannot be readmitted to the degree program.

### **Withdrawals**

Students may withdraw from any course up to the end of the seventh week of the quarter with permission of their advisor. They must follow the procedures outlined by the Registrar's Office. After the seventh week, the grade "WP" or "WF" will be entered on their transcript for courses from which they have withdrawn. Refund policies outlined by the Business Office will be applied (see p. 12).

### **Incompletes**

Students who fail to finish work by a quarter's end may petition an instructor for an extension of time up to the end of the next quarter. If work is not completed by that time, the instructor will give either an "F" or a "PI" for no credit. The course may be repeated but the student must register and pay tuition again according to the normal procedures of the school.

Petitions for extensions and copies of the policy and procedures on incompletes are available in the Registrar's Office.

### **Failures**

No credit is given for a course in which a student receives an "F." If the course is required, it must be successfully completed before the student takes courses for which it is a prerequisite or before graduation.

### **Transfer of Credit**

Previously earned graduate credit in theology may be transferred to Catholic Theological Union. Ordinarily, no more than 9 hours may be transferred into M.A. and M.A.P.S. programs; no more than 36 quarter credits may be transferred into the M.Div. program. No credits from

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## **ACADEMIC REGULATIONS**

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courses graded below "B" can be transferred. Decisions about credit transfers are made by the degree program directors. Credits will be recognized only after the student has successfully completed one year of academic work at CTU.

### **Advanced Standing**

Students entering M.Div. and M.A.P.S. programs may petition to receive advanced standing for previous work done in foundational areas. If the petition is granted, hours in those foundational areas then become elective. Petitions for advanced standing are to be directed to the program director who approves and forwards them to the Office of the Academic Dean.

### **Credit by Examination**

Credit by examination may be sought in many foundational areas and in select advanced areas in the M.Div. and M.A.P.S. programs. Procedures for seeking credit by examination are outlined in the M.A.P.S. and M.Div. manuals.

### **Credit by Cross-Registration**

Students enrolled at Catholic Theological Union enjoy the possibility of enrolling in a number of other Chicago theological schools. They may enroll (at no additional tuition charge) at any of the eleven other member schools of the Association of Chicago Theological Schools (Bethany Theological Seminary, Chicago Theological Seminary, Garrett-Evangelical Theological Seminary, Lutheran School of Theology at Chicago, McCormick Theological Seminary, Meadville/Lombard Theological School, North Park Theological Seminary, Northern Baptist Theological Seminary, St. Mary of the Lake University, Seabury-Western Theological Seminary and Trinity Evangelical Divinity School).

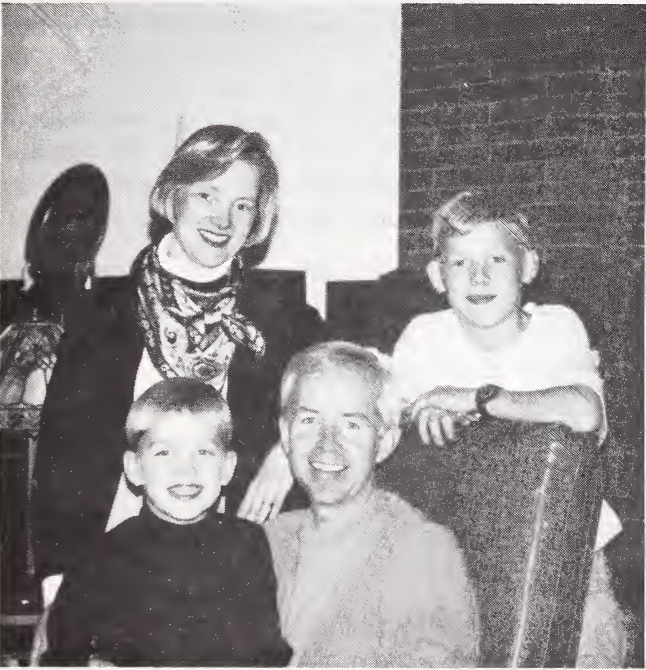
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## **ACADEMIC REGULATIONS**

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CTU students may also enroll in courses at the University of Chicago with significant reduction in tuition. Details may be obtained from the Registrar's Office.

Credit for courses taken in the schools mentioned above may be applied toward CTU degree requirements. Up to one-third of a student's work may be done in these schools; by special arrangement this may be increased to one-half.



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**ACADEMIC  
REGULATIONS**

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# Academic Programs

## ACADEMIC PROGRAMS

**M. DIV.**

**COOPERATIVE  
M.DIV**

**DUAL A.M./  
M.DIV.**

**M.DIV./PH.D.  
SEQUENCE**

**M.A.**

**M.A.P.S.**

**D.MIN.**

**CONCENTRATIONS**

**CONTINUING  
EDUCATION**

**SPECIAL  
AREAS  
OF MINISTRY**

**OFF - CAMPUS  
STUDY  
OPPORTUNITIES**

Catholic Theological Union is a graduate school of theology and ministry. Program options include Master of Divinity, Master of Arts in Theology, Master of Arts in Pastoral Studies, Doctor of Ministry and Certificates in Biblical Spirituality, Liturgical Studies or in Pastoral Studies.

The school's central mission is the academic and pastoral formation of students preparing for the priesthood and for a variety of other ministries in the United States and around the world.

The educational process also aims to be responsive to the larger cultural and religious pluralism of the world reflected in the school's international student body, in the ecumenical association of theological schools and the urban context within which the school carries on its study of theology and ministry. Accordingly, in its curriculum and common life, the school seeks to foster cross-cultural awareness and sensitivity, ecumenical and inter-faith dialogue and concern for peace, justice and the equality of all people.

More specific curricular objectives are given with each of the degree programs.

### MASTER OF DIVINITY (M.DIV.)

#### Aim of the Program

CTU's Master of Divinity degree is a graduate professional program. The program is open both to candidates for the ordained ministry and to lay and religious women and men who will not be ordained. It seeks to prepare candidates for pastoral leadership in a pluralistic world in a variety of ministerial contexts.



The M. Div. program combines theological education, guided ministerial experience, and structures for integrative reflection. As a first professional degree, the M.Div. aims to provide a generalist preparation for ministry, while allowing for some concentration within its broad framework.

The M. Div. degree attests that its bearer has attained an initial readiness to engage in full-time pastoral ministry in the Roman Catholic Church. In this context, "initial readiness" means that the graduate has appropriated the Catholic tradition, possesses the ability to communicate it effectively and to engage in pastoral practice faithful to it, and is aware of the need for ongoing education and formation in ministry.

### **Admission Requirements**

In addition to the general admission requirements outlined above, the following are normally prerequisite for admission to the M. Div. program:

- fifteen semester hours of philosophy (these will provide adequate exposure to the major historical periods of philosophical thought; other recommended areas are philosophical anthropology, epistemology, and metaphysics)
- three semester hours in sociology
- six semester hours in psychology (experimental psychology and personality theory are recommended)

Students intending to come to CTU are advised to consider other areas important for ministry: e.g., the classical roots of their own cultures and traditions and languages such as Latin and Greek. Entering students must also possess facility in reading, writing and speaking English.

### **Program Options and Requirements**

The program is divided into foundational and advanced areas. Requirements on the foundational level are common for all M. Div. candidates and include courses, colloquia and, normally, supervised ministry experience, totaling 36 quarter hours.

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**MASTER  
OF  
DIVINITY**

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Requirements on the advanced level include courses, supervised ministry experience with a concomitant colloquium and the integrating seminar. In most instances, the course requirements are by area rather than by specific course.

On the advanced level, candidates may choose between two tracks for their program. The first track is particularly suited to the needs of lay and religious women and men who will not be ordained. This track requires a total of 72 quarter hours beyond the 36 quarter hours required on the foundational level. The second track seeks to implement faithfully the guidelines of the 1981 *Program of Priestly Formation* and is designed for priesthood candidates. This track requires a total of 105 quarter hours beyond the 36 quarter hours of foundational courses. The M.Div. program of individual students in either of these tracks can also be tailored or expanded to fulfill the requirements of a sponsoring agency or religious community and the needs of the student's future ministry.

### Foundational Requirements

The foundational requirements are distributed as follows:

| Courses/ areas                               | Hrs |
|--|-----|
| Old Testament Introduction                   | 3   |
| New Testament Introduction                   | 3   |
| Church History Survey                        | 6   |
| Introduction to Christian Ethics             | 3   |
| Introduction to Social Ethics                | 3   |
| Introduction to Theology                     | 3   |
| Introduction to Pastoral Care and Counseling | 3   |
| Introduction to Liturgy                      | 3   |

### Supervised Ministry

|                      |   |
|----------------------|---|
| Ministry Practicum I | 9 |
|----------------------|---|

### Colloquia

Six colloquia sessions (e.g., in cross-cultural ministry, ministry and spirituality, etc.)

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## M. DIV.

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**Advanced Requirements**

The advanced requirements for the two tracks are distributed as follows.

**Track I**

**Courses/ areas**

|  |  |    |
|--|--|----|
| Bible  | Prophets   | 3  |
|  | Old Testament area   | 3  |
|  | Gospel   | 3  |
|  | Paul   | 3  |
| Canon Law  | Canon Law area   | 3  |
| Cross-Culture  | Structures of Religious Experience or Experience of Religion | 3  |
| Ethics   | Ethics area  | 6  |
| Liturgy and Sacraments   | Initiation and Eucharist                                     | 3  |
| Preaching  | Introduction to Liturgical Preaching                         | 3  |
| Spirituality and Pastoral Ministry   | Pastoral Care and Counseling                                 | 3  |
|  | Pastoral Ministry or Spirituality                            | 3  |
|  | Prayer or Spiritual Direction                                | 3  |
| Theology   | God  | 3  |
|  | Christ   | 3  |
|  | Church and Ministry  | 3  |
|  | Origins and Eschatology                                      | 3  |
| General electives  |  | 18 |
| [Ministry Practicum II is taken by those exempted from Ministry Practicum I] |  |    |
| Integrative  | M. Div. Integrating Seminar                                  | 3  |

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**M. DIV.**

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## Track II

### Courses/ areas

|                                    |  |    |
|------------------------------------|--|----|
| Bible                              | Pentateuch or Deuteronomic Corpus                            | 3  |
|                                    | Prophets   | 3  |
|                                    | Psalms or Wisdom   | 3  |
|                                    | Synoptics  | 3  |
|                                    | Johannine Literature   | 3  |
|                                    | Pauline Literature   | 3  |
| Canon Law                          | Church and Structure   | 3  |
|                                    | Sacramental Law  | 3  |
| Church History                     | Specific Period or Movement in Church History                | 3  |
| Cross-Culture                      | Structures of Religious Experience or Experience of Religion | 3  |
| Ethics                             | Ethics areas   | 6  |
| Liturgy and Sacraments             | Initiation   | 3  |
|                                    | Eucharist  | 3  |
|                                    | Worship Practicum I  | 3  |
|                                    | Worship Practicum II   | 3  |
| Preaching                          | Introduction to Liturgical Preaching                         | 3  |
|                                    | Preaching area   | 3  |
|                                    |  |    |
| Spirituality and Pastoral Ministry | Pastoral Care or Counseling                                  | 3  |
|                                    | Pastoral Ministry or Spirituality                            | 3  |
|                                    | Prayer or Spiritual Direction                                | 3  |
| Theology                           | God  | 3  |
|                                    | Christ   | 3  |
|                                    | Church and Ministry  | 3  |
|                                    | Origins and Eschatology                                      | 3  |
| General electives                  |  | 18 |

### Supervised Ministry

|                    |                            |   |
|--------------------|----------------------------|---|
|                    | Ministry Practicum II      | 9 |
| <b>Integrative</b> | M.Div. Integrating Seminar | 3 |

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**M. DIV.**

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## Integration Requirement

In their final year all M.Div. students are required to take the M.Div. Integrating Seminar (3 credit hours).

## Language Requirement

The M.Div. degree has no language requirement. However, departments may recommend or require specific language competencies for admission to some courses and concentrations.

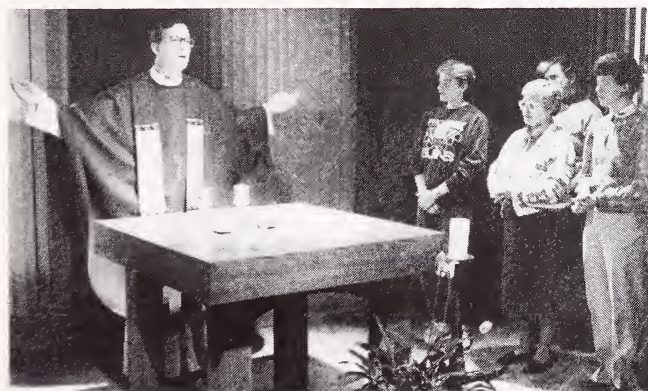
## Candidacy

A student must apply for M.Div. degree candidacy after completion of more than 25% but less than 33% of study. For students in Track I, application for candidacy is to be made after completion of between 27 and 36 quarter credit hours of academic work at CTU. Track II students must apply for candidacy after completing between 36 and 48 quarter credit hours of academic work at CTU.

## Advisement and Administration

Students work with an academic advisor to determine the particular shape and requirements of their M.Div. program.

Full regulations and procedures regarding the M.Div. degree are contained in the *M. Div. Manual*. The M.Div. program is administered by Robert Moosbrugger, O.M.I., Director, to whom inquiries should be addressed.



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**M.DIV.**

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## COOPERATIVE MASTER OF DIVINITY

CTU participates in a cooperative Master of Divinity degree program with the Ecumenical Theological Center in Detroit and a cluster of members of the Association of Chicago Theological Schools, including Garrett-Evangelical Theological Seminary, McCormick Theological Seminary and Seabury-Western Theological Seminary.

Courses are offered in Detroit at the Ecumenical Theological Center by faculty of the four cooperating schools and the Center. Students register for courses at the Center and apply through the Admissions Office of the cooperating school of their choice to become a Master of Divinity degree candidate. Approximately two-thirds of the curriculum can be accomplished in Detroit. Students matriculating at CTU through the Ecumenical Theological Center in Detroit must meet CTU admission requirements. Granting of the CTU Master of Divinity degree is contingent upon the student's fulfilling all relevant CTU degree requirements.

Further information concerning this cooperative program can be obtained from the M.Div. Director at CTU who is a member of the steering committee administering the program or by contacting the Ecumenical Theological Center, 8425 West McNichols Road, Detroit, Michigan 48221-2599 (313/342-4600).



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**COOPERATIVE  
MASTER OF  
DIVINITY**

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## DUAL A.M./M.DIV. PROGRAM

CTU and the University of Chicago School of Social Service Administration collaborate in a program of study to enable students interested in developing dual competency in social work and ministry to earn both the A.M. degree from the University of Chicago and the M.Div. degree from Catholic Theological Union in one academic year less than if they completed both degree programs consecutively.

Applicants to this dual degree program must meet the entrance requirements and follow the application procedures of Catholic Theological Union and the University of Chicago School of Social Service Administration. Further details on this dual program may be obtained from the M.Div. Director at CTU or from the Dean of Students at the U.C. School of Social Service Administration. More information on the School of Social Service Administration may be found in the current issue of its *Announcements*.

## THE M.DIV./PH.D. SEQUENCE

By a special arrangement with the University of Chicago, select M.Div. students from Catholic Theological Union may pursue a coordinated sequence of programs leading to the M.Div. degree at Catholic Theological Union and the Ph.D. degree at the University of Chicago Divinity School.

Upon receiving written approval of the Academic Dean of Catholic Theological Union, the student may enter this sequence. While pursuing the regular course of study in the M.Div. program, the student prepares for the three certifying examinations and writes an essay on religious studies in the modern world. These requirements constitute the preliminary phase of doctoral study at the University. The certifying examinations cover the following areas: Sacred Scriptures of Judaism, Christianity and Islam; Western Religious Traditions to 1500; and Religion in the West, 1500-1900.

Each year the Divinity School faculty selects a particular topic for the essay in religious studies. The school also offers a two-course sequence annually in preparation for this essay. Students are encouraged, but not required, to take this sequence.

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**DUAL  
A.M./M.DIV.**

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**M. DIV./PH.D.  
SEQUENCE**

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Application for the Ph.D. program includes completion of at least two quarters of bi-registration at the University, enrolling in at least two 400-level courses at the University of Chicago Divinity School; successful completion of the three certifying examinations, the religious studies essay and a French or German language examination administered by the University of Chicago.

M.Div. students may apply for the Ph.D. program when they have completed the requirements above and have completed two years of the M.Div. program. Application to the Ph.D. program does not constitute admission. Applications from this sequence will be considered along with other applications to the Ph.D. program in the Divinity School. If accepted, the student matriculates into the Ph.D. program within one year and takes at least two courses in that program thereafter until admitted to Ph.D. candidacy. If rejected, the student may apply for an M.A. in the University, if the regular curricular and financial obligations are met.

Students must complete the M.Div. before the Ph.D. can be awarded. The student may petition to have a faculty member from Catholic Theological Union serve as an additional examiner in the oral portion of the qualifying examinations and also serve as a member of the dissertation reading committee.

Students may apply credit received in University courses to the M.Div. degree in the usual arrangements with neighboring institutions. Successful completion of the certifying examinations and essay may be substituted for the M.Div. Integrating Seminar. Choice of elective courses and the field of doctoral study may allow adjustment in M.Div. course distribution requirements with the approval of the M.Div. Director after consultation with the Academic Dean and appropriate departments.

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### **M.DIV. / PH.D. SEQUENCE**

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Further details on this sequence may be obtained from the Dean's Office. More information on Ph.D. programs at the University of Chicago Divinity School may be found in the current issue of its *Announcements*.



### **MASTER OF ARTS IN THEOLOGY (M.A.)**

Catholic Theological Union offers two types of M.A. in Theology degree: the *Research M.A.* and the *General Academic M.A.* In either one, students may choose to concentrate in biblical studies (a concentration on both testaments or a focus on either Old or New Testament), church history, ethics, liturgy, pastoral theology, spirituality, systematic theology or world mission.

Both M.A. programs are marked by flexibility with a wide variety of individually tailored programs. When they apply for admission to the program, normally by the middle of the quarter preceding admission, the candidates specify their degree objectives. To initiate the degree program, a candidate meets with the M.A. Director who assists in selecting a major area and attends to the appointment of an M.A. advisor. With the advisor the student plans the M.A. program in detail. The advisor also helps the student evaluate progress and decide on any needed program modifications.

Interested and eligible students may pursue the M.A. concurrently with the M.Div.

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**MASTER  
OF ARTS  
IN THEOLOGY**

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## **Admission Requirements**

In addition to the general admission requirements of the school, M.A. applicants must have completed 18 semester hours or 27 quarter hours of theology. This latter requirement can be fulfilled by study in foundational areas at CTU or by an undergraduate major in theology or religious studies from an accredited college, university or seminary, provided that the Academic Dean, in consultation with the M.A. Director and appropriate faculty members, judges this to be equivalent. Once the prerequisites have been met, the M.A. program will usually take two years. It must normally be completed within seven years after formal admittance to the program.

## **THE RESEARCH M.A.**

### **Aim of the Program**

The Research M.A. in theology is designed to provide the theological background for those who wish to prepare for entrance into a doctoral program in theology or to teach religion at a secondary or college level and/or to develop greater academic expertise in the area of theological studies.

### **Program Requirements**

The Research M.A. program requirements consist of courses, language certification, comprehensive examinations and thesis.

### **Course Requirements**

Course work is divided as follows:

1. Eight upper division (400 or 500 level) courses in the student's area of specialization 24 hours
2. Two upper division courses in each of two other theological disciplines 12 hours

The student must maintain a "B" (3.0) average; dismissal from the program is automatic if a student receives a grade below "C" or more than two "C's."

A certain number of courses may be transferred from previous graduate theological study or taken at other schools in the Association of Chicago Theological Schools (See *M.A. Manual* for details). No courses with grades below "B" may be transferred into the program.

## **Language Certification**

Students are required to be certified during coursework in one modern foreign language (preferably French or German). In addition, students in the department of Historical and Doctrinal Studies are required to be certified in Latin and students in Biblical Studies or Old or New Testament are required to be certified in Hebrew and Greek. Language competence shall be demonstrated as early as possible within the program. Language courses are taught regularly in the Hyde Park area.

## **Comprehensive Examinations**

The comprehensive examination for the Research M.A. is a two-part examination in which the candidates demonstrate their grasp of theological method and the content of the disciplines included within the scope of their program. The content and approach for which the student will be responsible in the comprehensives is determined by the student and the board of examiners within the general prescriptions of the M.A. program. A student may take the comprehensive examination two times; upon receipt of a petition from the student, the comprehensive board may allow a third attempt.

## **Thesis**

The final requirement for the Research M.A. is a thesis in which candidates demonstrate the ability to do competent work in their field characterized by research skills in method and critical thought. The thesis shall be 75 to 125 pages in length and conform to one of the manuals of style approved by Catholic Theological Union.

## **Final Recommendation**

The M.A. Director will determine the candidate's cumulative grade, based on course work (one half), comprehensive examination (one quarter) and thesis (one quarter). An appropriate recommendation will then be made to the dean and faculty for the conferring of the degree. —

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**M.A.**

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## THE GENERAL ACADEMIC M. A.

### Aim of the Program

The General Academic M. A. in Theology is designed to provide the theological background for those who wish to teach religion at a secondary or college level or to develop greater academic expertise in the area of theological studies. The General Academic M. A. is not intended as preparation for doctoral work.

### Program Requirements

The General Academic M. A. program requirements consist of courses and comprehensive examination. The Department of Biblical Languages and Literature requires, in addition, a basic knowledge of Biblical Hebrew and Greek for students whose major area of concentration is Biblical Studies or Old or New Testament.

### Course Requirements

Course work is divided as follows:

1. Ten upper division (400 or 500 level) courses in the student's area of specialization 30 hours
2. Four upper division courses in another theological discipline 12 hours
3. One upper division course in one other theological discipline 3 hours

The student must maintain a "B" (3.0) average. Dismissal from the program is automatic if a student receives a grade below a "C" or more than two "C's."

A certain number of courses may be transferred from previous graduate theological studies or may be taken at other schools in the Association of Chicago Theological Schools (See *M. A. Manual* for details). No courses with grades below "B" may be transferred into the program.

### Comprehensive Examination

The comprehensive examination for the General Academic M. A. is a two-part examination in which the student demonstrates a grasp of the state of the question of the content of the disciplines included within the student's scope of study. The content of the examination is determined by the student and the board of examiners within the general prescriptions of the General Academic

M.A. program. A student may take the comprehensive examination two times; upon receipt of a petition from the student, the comprehensive board may allow a third attempt.

### **Final Recommendation**

The M.A. Director will determine the student's cumulative grade, based on course work (one half) and comprehensive examination (one half). The director then makes a recommendation to the dean and faculty to confer the degree.

### **Administration and Further Regulations**

The M.A. program is administered by Stephen Bevans, S.V.D., Director. Inquiries concerning the program should be directed to CTU Admissions Office. Further regulations for the M.A. program are contained in the *M.A. Manual*.



## **MASTER OF ARTS IN PASTORAL STUDIES (M.A.P.S.)**

### **Aim of the Program**

The Master of Arts in Pastoral Studies (M.A.P.S.) is a professional degree designed to assist people in enhancing their ability to serve as ministers in the church.

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**M.A.**

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**MASTER OF  
ARTS IN  
PASTORAL  
STUDIES**

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Building upon previous ministerial experience, the M.A.P.S. provides education in the foundational areas of theological disciplines, a focus for developing selected pastoral skills and an integration of these skills within the framework of a general theological understanding. The M.A.P.S. is intended for persons who have had some ministerial experience and who wish to prepare for new ministries or to enhance their effectiveness in their current ministry as sisters, brothers, deacons, lay persons or priests.

Although the M.A.P.S. draws upon the same resources as do the General Academic M.A., the Research M.A. and the M.Div. degrees and shares aspects of their objectives and design, it is, nonetheless, a distinctive program with its own focus.

As a program providing not only general theological understanding but also specific ministerial skills and competencies, the M.A.P.S. differs from the other two M.A. degrees and so cannot be pursued concurrently with them.

The M.A.P.S. differs from the M.Div. in that it is designed to meet the special needs of persons changing ministries or upgrading ministerial skills after some years of experience in the field. The M.Div. is meant to be initial preparation for ministry.

Work done in CTU's Certificates in Biblical Spirituality, Liturgical Studies and Pastoral Studies can be applied toward the M.A.P.S. degree. Work done in the M.A.P.S. program can be applied toward the M.Div. degree, although the two programs cannot be pursued concurrently.

### **Admission Requirements**

In addition to the general admission requirements, at least three years of experience involving the communication of religious values to others are required. Some background in theology, philosophy, history, psychology and sociology is recommended. The adequacy of this background will be determined according to the student's specific program.

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**M.A.P.S.**

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**Individually Designed Course of Study**

Recognition of the diverse backgrounds of the adults who enter the Master of Arts in Pastoral Studies Program necessitates special attention to the interview and application process, academic advising and opportunities for personal and spiritual development that will facilitate the integration of theory and praxis in ministry.

Individually designed courses of study enable the adult learners with diverse backgrounds to achieve their objectives in pursuing the M.A.P.S.

**Program Requirements**

The equivalent of two full-time academic years (72 quarter credit hours) is required for the M.A.P.S. degree. Advanced standing and transfer of credit may be granted for previous theological study, to be applied to the theological disciplines of the M.A.P.S. Decisions on advanced standing and transfer of credit are based upon transcript evaluation and student interview. Candidates must maintain a 3.0 cumulative grade point average. The program must be completed within seven years.

Specific hour requirements fall into three areas: theological disciplines, pastoral skills and integrative experiences.

*Theological Disciplines: 42 hours*

The theological areas are meant to provide some grounding in the major theological disciplines. They include:

|                         |          |
|-------------------------|----------|
| Biblical Studies        | 12 hours |
| Church History          | 3 hours  |
| Systematic Theology     | 12 hours |
| Ethics                  | 6 hours  |
| Liturgy                 | 3 hours  |
| Cross-Cultural Ministry | 3 hours  |
| Pastoral Care           | 3 hours  |

*Pastoral Skills: 21 hours*

The pastoral area provides work in selected areas of pastoral skills. The 21 hours are distributed in the following manner:

|                       |          |
|-----------------------|----------|
| Area of Concentration | 18 hours |
| Electives             | 3 hours  |

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**M.A.P.S.**

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### *Integrative Experiences: 9 hours*

Nine hours are required in the integrative area. Three of these hours are to be completed in the first year of residency, ordinarily through the M.A.P.S. Colloquium. These hours are meant to aid the candidates in reflecting on their previous ministerial experience.

Three hours are to be done in the second year, to serve as a focus for a fuller integration of pastoral skills, theological reflection and ministerial experience.

The final three hours are granted for the M.A.P.S. project which is oriented to the candidate's projected area of pastoral ministry and is completed under the supervision of faculty in the appropriate area. The project may be done in conjunction with an integrating course.

The integrative nature of the degree is an essential aspect that must be stressed throughout the entire program of study. Opportunities for personal, ministerial and faith development are also essential. The three academic components of the integrative area are

|   |         |
|---|---------|
| M.A. in Pastoral Studies Colloquium                       | 3 hours |
| Ministerial field placement and/or reflection on ministry | 3 hours |
| M.A.P.S. Project or Integrative Paper                     | 3 hours |

### **The Personal and Ministerial Life**

This professional degree seeks to address the goal of academic study and personal development for the sake of ministry in the church.

Personal and spiritual formation and development include seminars, days of recollection and integrative opportunities. As an aid to the integrative process, it is highly recommended that each M.A.P.S. candidate be involved in spiritual direction.

### **Language Requirement**

There are no language requirements as such for the M.A.P.S., although language competencies may be required for entry into certain courses.

## Administration

The M.A.P.S. Program is directed and administered by Jeanette M. Lucinio, S.P., Director. Further regulations for the M.A.P.S. program are found in the *M.A.P.S. Manual*.



## DOCTOR OF MINISTRY (D.MIN.)

### Aim of the Program

The Doctor of Ministry program at Catholic Theological Union is an advanced degree for ministers (lay and ordained) with significant experience in ministry, who wish to integrate advanced mastery of theological concepts with continued development of pastoral skills to enhance the practice of ministry.

### Admission Requirements

**Prerequisites:** Applicants hold an M.Div. degree or the equivalent of three years of graduate theological studies with a cumulative average of 3.0 or better. Applicants have completed five years of full time ministerial experience. Ordinarily such experience followed the completion of their first ministerial degree.

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**M.A.P.S.**

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**DOCTOR  
OF  
MINISTRY**

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**Documentation:** Applicants submit a detailed *curriculum vitae* and have all college and graduate level transcripts forwarded from the appropriate institutions to the director of the D.Min. program. Applicants also submit a 1000 to 1500-word essay, that includes a) a statement of their personal goals in this program, b) a descriptive self-assessment of their ministry, and c) an annotated list of their readings in theology and ministry over the past two years. Letters of reference must come from an ecclesiastical superior and from someone who can attest to the applicant's academic ability. A nonrefundable matriculation fee must accompany the application. CTU reserves the right to interview applicants.

**Deadlines:** The deadline for completed applications and supporting materials, including the interview, is May 1.

### **Program Design**

The D.Min. program balances the acquisition of content and the development of skills, brought together in an integrated fashion to enhance the practice of ministry. The program utilizes peer learning, supervised learning and self-directed learning experiences along with classroom instruction.

### **Structure and Duration of the Program**

A total of 15 courses is required for the successful completion of the program.

Core Colloquia (3 courses)

Supervised Learning Experience (1 course)

Electives (9 courses)

Thesis (2 courses)

The minimum time required for the course work, aside from the thesis, is one academic year plus an intensive three-week session in September. Preparation and approval of the thesis ordinarily require one academic year. The entire program ordinarily may not be completed in less than two or more than five years. Flexibility in the program allows participants to pursue the degree on a part time basis, as long as they complete Core Colloquia I and II their first year.

**Core Colloquia:** In the three core colloquia, students explore various methodological frameworks for ministry in light of their own ministerial experiences. In Core Colloquia I and II participants will think together about the nature of ministry and its methods, largely through case studies. Strong theoretical foundations wed to personal ministry experiences in the context of interdisciplinary, peer learning make the colloquia central to the D.Min. degree and to the development of a community of learning. Core Colloquium III specifically prepares students to write their theses.

**Supervised Learning Experiences:** Supervised learning experiences are track-specific. They may involve working with M.Div. or M.A.P.S. students in collaboration with faculty or another supervisor.

**Electives:** The nine electives are ordinarily distributed to include five courses in the area of concentration and four courses outside the area of concentration.

**Thesis:** Students write the thesis upon completion of course work and admission to candidacy. The thesis addresses the nature and practice of ministry in the area of the concentration, identifies a specific concern in ministry and brings to bear both the appropriate literature and critical theological reflection. The thesis is ordinarily 125 to 150 pages in length.

#### **Evaluations:**

- 1. Mid-term Evaluation:** The mid-term evaluation takes place at the end of the Fall quarter of the first year for full time students and ordinarily at the end of the Fall quarter of the second year for part time students. It is part of Core Colloquium II.
- 2. Candidacy Evaluation:** The candidacy evaluation assesses the student's development in the program and determines whether the student is on a path that points to successful completion of the degree. This central evaluation in the D.Min. program occurs after Core Colloquium III.

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3. **The Final Evaluation:** The evaluation of the finished thesis is the final evaluation. A committee of five (including the D. Min. director, the thesis director, one or two members of the D. Min. committee and two other D. Min. students) makes this evaluation.

### **The Concentration in Cross-Cultural Ministries**

The term "cross-cultural ministries" is understood here to designate ministries exercised by persons who are not members of the culture in which they are ministering, or ministries exercised in a minority culture. In the latter case, the minister may or may not be a member of that same minority culture. Thus, the program hopes to address both outsiders and insiders in varied cultural situations.

This is a concentration for persons who already have experience in cross-cultural ministry, not for those who wish to enter it for the first time. Consequently, the five years of ministerial experience prerequisite for the entry into this concentration must have been in a cross-cultural setting and in not more than two such settings.

The concentration focuses on areas of ministry where cultural differences raise special challenges to pastoral and missionary activity. Skills development focuses on tools for analysis of cultures, communication across cultural boundaries and differing styles of leadership appropriate to living on cultural boundaries. Theory will center on the understanding of cultures, the region where culture and theology intersect and formation of communities within and across cultural and faith boundaries. The concentration is interdisciplinary and ecumenical.

**Supervised Learning Experience:** This is accomplished within the context of I 460 Mission/Ministry/Spirituality Integrating Seminar, Training for Cross-Cultural Ministry, I 575 Mission/Ministry/Spirituality Integrating Seminar, or a similar approved setting. D. Min. students help in supervising and leading reflection for students in these courses and themselves reflect upon what is involved in helping people enter cross-cultural ministry.

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### **D. MIN.**

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**Electives:** The electives are chosen so that at least two courses allow for a deepening of theological understanding, at least two courses allow for further development

of the methodology of cross-cultural ministry and at least one course allows for addressing cross-cultural knowledge from a setting other than the student's own.

### **The Concentration in Liturgy**

The concentration in liturgy has the goal of addressing the entire worship event in order to make it more authentic and effective. It combines historical and systematic studies with emerging pastoral methods to enable students to construct worship in the light of various liturgical traditions and to assess the effectiveness of worship in particular communities. It is a concentration for persons who already have experience in liturgical ministries, not for those who wish to enter this ministry for the first time. Consequently, the five years of ministerial experience prerequisite for the entry into this concentration should include a significant focus on liturgical ministry.

**Supervised Learning Experience:** This is ordinarily accomplished within the context of various practica courses offered in the curriculum. D.Min. students will help in supervising these practica courses and assist M.Div. and M.A.P.S. candidates to develop skills in liturgical leadership while simultaneously reflecting on what is involved in helping others to minister liturgically.

**Electives:** The study of liturgy distinguishes between foundational (culture and worship, eucharist, initiation, liturgical theology, liturgy and time, ritual studies) and ancillary topics (liturgical environment, liturgical music, liturgy and pastoral care, rites of vocation, rites of healing, oriental liturgy, popular religiosity, liturgical preaching). Candidates in this concentration must demonstrate mastery of all foundational areas of study. Ordinarily three of the nine electives should be taken in these foundational areas. Given the ecumenical context and commitment of the school, it is strongly recommended that students concentrate some part of their work in a liturgical tradition other than their own.

### **Administration and Further Regulations**

The D.Min. program is administered by Edward Foley, O.F.M. Cap., Director. Inquiries concerning the program should be directed to his office. Further regulations for the D.Min. program are contained in the *D.Min. Manual*.

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**D. MIN.**

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## **PROGRAMS WITH WORLD MISSION CONCENTRATION**

The World Mission Program at Catholic Theological Union has been developed to allow students to choose a mission focus in any of the various degree programs offered by the school, as well as to meet the needs of furloughed and returned missionaries who come to the school for one or more terms of continuing education. It also challenges all theological education at CTU with the reality of cultural and religious pluralism in the global church.

It is with this purpose that CTU has shaped its World Mission Program. It has organized biblical, historical, systematic and ethical courses with mission as their focus and/or content. It has created a specialized intensive course to help people prepare for cross-cultural ministry and a Mission/Ministry/Spirituality Integrating Seminar to aid returned missionaries to process both their experience abroad and their re-entry. It has sought out pastoral placements most suitable for reflection on the church's mission.



The World Mission Program is supervised and developed by the interdepartmental World Mission Forum. In this work forum members are aided by the Department of Cross-Cultural Ministries and by the Mission Advisory Council.

All degree programs provide for a concentration in mission. The requirements for each follow

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**WORLD  
MISSION  
CONCENTRATION**

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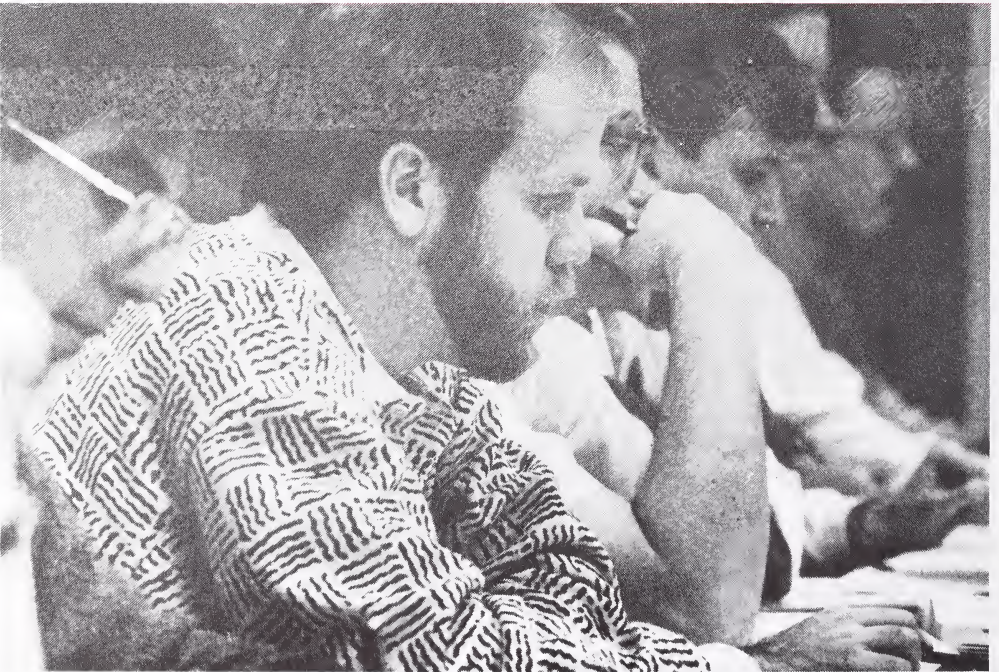
**"The temple would ultimately be planted in the midst of the brawling city..."**







**"...And the God-implanted yearning of the**







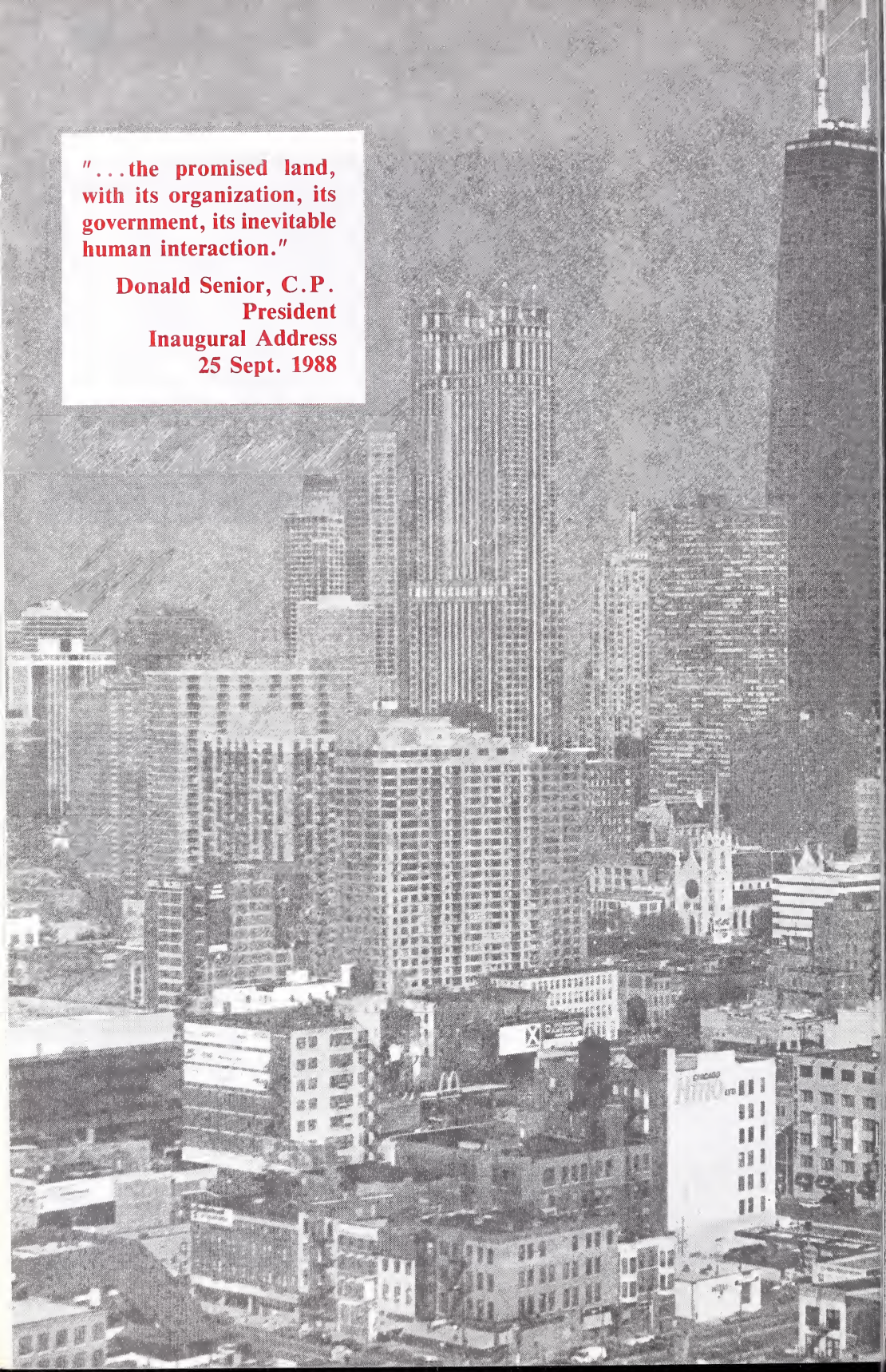
people was, in fact, to leave the desert for . . ."





**"...the promised land,  
with its organization, its  
government, its inevitable  
human interaction."**

**Donald Senior, C.P.  
President  
Inaugural Address  
25 Sept. 1988**





## **Master of Divinity with World Mission Concentration**

The M.Div. with world mission concentration requires that one-third of the courses taken be from among those designated as mission courses. Mission courses are grouped in three categories: **a) ministry courses**, which provide experience and reflection upon that experience in mission; **b) methodology courses**, which deal with methods specific to the practice of mission; and **c) missiology and theology courses**, which provide the theoretical elaboration of fundamental concepts, themes and issues in mission. A list of mission courses by category is published annually.

For the M.Div. with world mission concentration in Track I, there is to be a minimum of 36 hours in mission, on either the foundational or upper levels, to be distributed as follows:

- 9 in ministry courses;
- 9 in methodology courses;
- 9 in missiology and theology courses;
- 9 in mission electives (any category).

For the M.Div. with world mission concentration in Track II, there is to be a minimum of 48 hours in mission, on either the foundational or upper levels, to be distributed as follows:

- 12 in ministry courses;
- 12 in methodology courses;
- 12 in missiology and theology courses;
- 12 in mission electives (any category).

## **Master of Arts in Theology**

Requirements are the same as those listed for the M.A. degree. The advanced level courses taken as the major area are in mission courses.

## **Master of Arts in Pastoral Studies**

Requirements are the same as those listed for the M.A.P.S. degree. The area of concentration is world mission.

## **Doctor of Ministry**

The general requirements are those listed for the D.Min. degree. Special requirements for the concentration in Cross-Cultural Ministries are found on pp. 46-47.

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**WORLD  
MISSION  
CONCENTRATION**

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Catholic Theological Union carries out its World Mission Program in cooperation with the Association of Chicago Theological Schools. This guarantees a broad theological and ecumenical perspective. Together the schools participate in planning and sponsoring various workshops and meetings on current mission and international issues and the World Mission Institute held each April. CTU is also a participant in the project for the Globalization of Theological Education.

For further information, contact the Coordinator of the World Mission Program, John Kaserow, M.M.

### **PROGRAMS WITH BIBLE CONCENTRATION**

Students pursuing the Master of Divinity degree or other degrees are able to concentrate in biblical studies with a view to developing a biblical approach in spirituality and ministry.

#### **Master of Divinity with Bible Concentration**

General biblical requirements are the same as those listed for Tracks I and II of the M.Div. degree. In addition, for concentration in the biblical field:

- with advisement from the department, at least three general electives (9 hours) are to be taken in the biblical field, preferably on the 500 level;
- two other supporting courses (6 hours) from the general M.Div. curriculum are to be taken with projects in the biblical dimensions of the area of study;
- participation in the Spring or Fall Israel Study Program is normally required as an integral part of the concentration (12 hours, applicable to M.Div. bible requirements);
- through appropriate advisement, the Ministry Practicum II (9 hours) shall be so structured that

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**WORLD  
MISSION  
CONCENTRATION**

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**BIBLE  
CONCENTRATION**

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the Bible can be used in an explicit way, e.g. in preaching or teaching ministries;

- students in Track I who do not do the Ministry Practicum II must take one more general elective (3 hours) in Bible, preferably an interdisciplinary course (e.g., Bible and Preaching);
- with advisement from the department, students are strongly urged to take one course in another ACTS school and to include among their biblical courses one in a biblical language and one in Rabbinic Judaism.

### **Certificate in Biblical Spirituality**

The Biblical Spirituality Program is a 12-course (36-credit-hour) certificate program concentrating on the Bible in which class lectures, seminar discussion, study and prayer center upon the Bible as the common basis of Christian living and Christian mission. The program is offered as a one-year concentration including the Fall quarter in Israel with CTU's Israel Study Program. A student may begin with the Fall quarter in Israel followed by the Winter and Spring quarters at CTU or begin with the Winter and Spring quarters at CTU followed by the Fall Israel Study Program. The certificate program may also be taken over several years, utilizing evening and weekend sessions. Some study in Israel is required and may be accomplished through any of the Israel programs sponsored by the BLL department (see "OFF CAMPUS STUDY OPPORTUNITIES," pp. 63-64). Students may choose not only from extensive offerings in the Bible department but may also draw upon biblically related courses in other departments. The program blends academic, liturgical and recreational facets. Students may extend their study at CTU for an additional year to earn the degree of Master of Arts in Pastoral Studies. Further information is available from Carroll Stuhlmueeller, C.P., Director of the Biblical Spirituality Program.

### **Other Programs**

The Master of Arts in Theology, the Master of Arts in Pastoral Studies and the Certificate in Pastoral

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**BIBLE  
CONCENTRATION**

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Studies may also be taken with concentration in Bible. For details, see explanations under these programs. See also "Israel Study Program", described on pp. 63-64.



### **PROGRAMS WITH WORD AND WORSHIP CONCENTRATION**

The Department of Word and Worship offers a concentration in preaching and pastoral liturgy within the M. Div., M.A.P.S., M.A., D.Min and Certificate programs. This concentration seeks to combine a theological understanding of preaching and liturgy with appropriate academic and pastoral skills. It enables the student to integrate the study and practice of liturgy and preaching within a larger context of theology and pastoral care.

Individual students work with the department chairperson to plan the specific content of their program in keeping with their background and future ministerial goals. In addition to CTU's course offerings, students working in Word and Worship programs have access to a wide variety of course offerings in preaching and liturgy in neighboring schools. The Chicago area also provides many related resources and field sites for developing skills in Word and Worship. The program options and the Word and Worship requirements are as follows:

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#### **BIBLE CONCENTRATION**

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#### **WORD AND WORSHIP CONCENTRATION**

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#### **Doctor of Ministry with a Concentration in Liturgy**

Catholic Theological Union offers a doctor of Ministry degree in which a student can concentrate in liturgy. Requirements are listed in the description of the D.Min. Program (see p. 47) Five advanced courses must be taken in the area of Liturgy under the direction of an academic advisor.

## **Master of Divinity with Word and Worship Concentration**

General Word and Worship requirements are the same as those listed for Tracks I and II of the M.Div. degree.

Track I: The M.Div. with Word and Worship concentration in this track has the following added requirements and specifications:

- 15 hours from the general electives are to be taken in Word courses and Worship courses, including the course in Lay Leadership of Prayer, with advisement of the department chairperson;
- if Ministry Practicum II is required of the student (cf. above, p. 29), the 9 hours in Ministry Practicum II are to be taken with placement in Word and Worship;

Track II: The M.Div. with Word and Worship concentration in this track has the following added requirements and specifications:

- 9 hours from the general electives are to be taken in Word and Worship courses with advisement of the department chairperson;
- the 9 hours in Ministry Practicum II are to be taken with placement in Word and Worship;
- in 2 other supporting courses (6 hours) students are to relate their course work to Word and Worship.

Concentrations are planned, under advisement of the department chairperson, to include both theory and pastoral practice of liturgy and preaching, in light of the student's background and projected ministry.

## **Master of Arts in Theology**

CTU also offers a Master of Arts in Theology degree in which a student can concentrate in liturgy. Requirements are the same as those listed for the M.A. program (see pp. 36 and 38). Upper division courses must be taken in the area of Word and Worship under the direction of an academic advisor.

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**WORD AND  
WORSHIP  
CONCENTRATION**

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## **Master of Arts in Pastoral Studies**

Requirements are the same as those listed above for the M.A.P.S. program. The 18 hours in the area of concentration are selected from course offerings in Word and Worship with advisement of the department chairperson.

## **Certificate in Liturgical Studies**

A Word and Worship concentration can also be developed as a certificate program. The certificate requires 12 courses in theology, 8 of which must be completed in some combination of Word and Worship courses. The individual program for each certificate student is developed under advisement with the department chairperson.

Course offerings in Word and Worship are listed together in the section on course offerings. Additional electives include related courses in Scripture, Ethics, Mission, Pastoral Care and other disciplines.

Further details on Word and Worship programs may be obtained from the Office of the Dean or from the chairperson of the Word and Worship Department.

## **PROGRAMS WITH PASTORAL THEOLOGY CONCENTRATION**

### **Master of Divinity with Pastoral Theology Concentration**

The Master of Divinity with a concentration in pastoral theology is designed to provide students with the opportunity to coordinate their studies in ways that will enhance preparation for the general practice of ministry in a variety of settings. It is rooted in a recognition that all the disciplines of ministry are important in developing a coherent and integrated approach to pastoral work. The concentration employs an interdisciplinary design which enables students to pursue a chosen focus from a variety of perspectives.

Individual students working with their advisor plan the specific program in keeping with their background and future ministerial goals. In addition to CTU's course offerings, students working in pastoral theology have access to a wide variety of course offerings in pastoral

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**WORD AND  
WORSHIP  
CONCENTRATION**

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**PASTORAL  
THEOLOGY  
CONCENTRATION**

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care, spirituality, social justice ministry and pastoral theology in neighboring schools. The Chicago area also provides a wide range of opportunities for developing the knowledge and skills needed for an integrated approach to pastoral work.

General requirements for the concentration in pastoral theology are the same as those listed for the M. Div. program. Concentration in pastoral theology is achieved by these further specifications of the regular M.Div. requirements:

- a seminar in pastoral theology, providing the organizing framework for the concentration
- two other advanced courses from the disciplines of ministry, providing an opportunity for the student to develop an interdisciplinary perspective on ministry
- a focus for study around one or two themes relevant for the practice of ministry chosen by the student with department approval

In five of the courses which the student takes as a regular part of her or his degree work, the student will focus on the chosen theme or themes in the written work for the course. Courses from at least three different departments should be represented among these five courses. The chosen theme or themes will also provide the focal point for the integrating seminar in the final year.

- Ministry Practicum II taken in a parochial setting or one which maximizes the awareness of the importance of a coordinated approach to ministry  
When Ministry Practicum II is not taken, an alternate integrative ministry experience, determined in consultation with the advisor, will be required.

### **Master of Arts in Theology**

Catholic Theological Union also offers a Master of Arts in Theology in which a student can concentrate in pastoral theology or pastoral care. Upper division courses must be taken in the area of concentration.

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### **PASTORAL THEOLOGY CONCENTRATION**

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## **Master of Arts in Pastoral Studies**

The Master of Arts in Pastoral Studies may be taken with a concentration in pastoral care, pastoral ministry or pastoral theology. The requirements are the same as those listed for the M. A. P. S. program. The 18 hours in the area of concentration are selected in consultation with an advisor.

## **CONTINUING EDUCATION**

The Continuing Education Office structures a variety of opportunities for professional and personal development for those who are experienced in ministry.

Key among the values in CTU's vision of Continuing Education is flexibility for the students to choose the courses most suited to their specific goals. The Certificate and Sabbatical Programs are structured to achieve those goals. It is also possible to select courses without any programmatic structure. In all cases, academic advisement is provided to help insure that a student's goals are met.

Address all Continuing Education inquiries to Helen Cahill, O. P., Director.

### **Certificate Programs**

#### **Aim of the Programs**

Especially designed as programs for continuing education, the certificate programs at CTU provide opportunities to develop a course of study aimed at enhancing a person's effectiveness in a current ministry or preparing for another. Certificates may be earned in Biblical Spirituality, Liturgical Studies and Pastoral Studies.

#### **Admission Requirements**

There are no special requirements beyond the general admission requirements. Preference is given to candidates with experience in ministry.

#### **Program Requirements**

Certificates are awarded for 36 quarter hours (12 courses), the equivalent of one year's work at Catholic Theological Union. Selection of courses in the certificate is based on

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**PASTORAL  
THEOLOGY  
CONCENTRATION**

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**CONTINUING  
EDUCATION**

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the candidate's interest and need and on the requirements of the department or office which oversees the certificate.

Candidates may avail themselves of the courses offered at Catholic Theological Union, including its field programs, and courses in the Association of Chicago Theological Schools. Certificates have no language requirement.

### **Administration**

**The Certificate in Pastoral Studies** is a one-year plan of studies, individually designed to meet particular needs, allowing a person to enroll in any 12 courses. The program is administered by the Director of Continuing Education.

**The Certificate in Biblical Spirituality** is a one-year plan of studies designed for those seeking a fuller and deeper appreciation of the Bible. One quarter is spent in Israel. The Director of the Israel Study Programs administers this certificate.

**The Certificate in Liturgical Studies** is a one-year plan of studies in Word and Worship for those exercising liturgical ministries and preparing others for them. The chair of the Word and Worship Department administers this program.

### **The Sabbatical Program**

#### **Aim of the Program**

The primary focus of the Sabbatical Program is to provide an opportunity for renewal for those experienced in ministry. The program includes choice of course offerings, spiritual direction, theological reflection and choice in activities of a social and cultural nature.

Persons may enroll in a sabbatical for one to three quarters. Courses may be taken for credit or audit.

#### **Advisement**

The Director of Continuing Education serves as coordinator of the Sabbatical Program and as advisor in

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**CONTINUING  
EDUCATION**

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course selection and in the process of registration. Faculty members also serve as resources for participants.

### **Admission**

General admission requirements apply to this program.

### **Costs**

Cost depends on the number of courses taken and whether they are taken for credit or audit. Options for housing and meal plans are available.

### **The Summer Institute**

#### **Aim of the Program**

The aim of the Summer Institute is to provide an opportunity to develop a program of study for enrichment and to enhance effectiveness in ministry. During the course of the three-week Summer Institute participants may choose among one-week modules. Offerings may be taken for academic credit or, for those interested primarily in continuing professional development in ministry, for Continuing Education Units (CEU's).

#### **The Summer Institute Certificate**

Upon completion of 12 Summer Institute courses for credit or CEU's, a Summer Institute Certificate in Pastoral Studies will be granted.

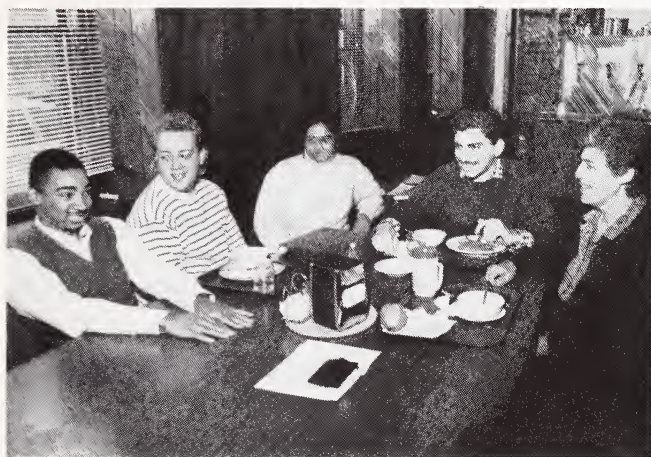
Course offerings for the Summer Institute are listed in brochures available from the Director of Continuing Education.

#### **CTU Satellite Offerings**

To accommodate the needs of students who are geographically distant from the campus as well as the needs of professionals looking for theological enrichment, Catholic Theological Union offers courses each quarter at satellite locations. These courses are open to students in continuing education as well as to those in degree programs.

## Ministers in the Vicinity

Persons already engaged in full-time ministry who meet the admissions requirements may audit a limited number of courses over a two-year period for a special tuition. The number of participants may be limited. An interview with the Director of Continuing Education is required.



## STUDIES IN SPECIAL AREAS OF MINISTRY

### Hispanic Ministry

Courses in Hispanic Ministry provide a style of theological education which is historically, culturally and religiously grounded in an Hispanic context and Hispanics' experience. Additional educational opportunities such as seminars, workshops, community dialogue and other special events are also available. Catholic Theological Union is cooperating with the Ecumenical Hispanic Resources Committee on Academic Cooperation in Hyde Park and with other centers in the Chicago area to focus effective pastoral training responses to needs in Hispanic communities.

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**CONTINUING  
EDUCATION**

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**SPECIAL AREAS  
OF MINISTRY**

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Begun in 1982, CTU's Hispanic Ministry courses are directed toward Hispanic and non-Hispanic persons interested in ministry in Hispanic communities. Providing contact with Hispanic experiences and traditions of the Catholic Church in the United States, Hispanic Ministry courses are open to all students.

Annual lists of Hispanic Ministry courses and further details may be had by contacting the Director, Ana Maria Pineda, R.S.M.

### **Augustus Tolton Pastoral Ministry Program**

To meet the growing needs of ministerial personnel within the African American Catholic community in Chicago, the Archdiocese of Chicago and Catholic Theological Union jointly sponsor the Augustus Tolton Pastoral Ministry Program. For African Americans wishing to minister in the Archdiocese of Chicago, the program offers the opportunity to acquire graduate degrees. A variety of specializations is available: evangelization, scripture, systematics, ethics, mission or liturgy.

Augustus Tolton Scholarships are available for those African American students who fulfill the academic prerequisites for CTU admission, demonstrate a capacity and aptitude for ministry and advanced academic work and agree to minister in the Archdiocese for three years after completing their academic programs. In addition to the theological and pastoral training offered by CTU, the Tolton Scholars will be provided with spiritual formation and orientation to pastoral work in the church of Chicago from archdiocesan personnel.

Inquiries about the Augustus Tolton Pastoral Ministry Program should be addressed to Jamie T. Phelps, O.P., Director.

### **Institute for Liturgical Consultants**

The Institute for Liturgical Consultants is a program designed to prepare and certify those with a professional background in art, architecture or liturgical theology in the skills needed to enable a community successfully to

renovate or build a worship space. Participants meet for two to three weeks during two consecutive summers, participate in one mid-year conference each year and follow a program of independent study tailored to their needs during the school year. Co-sponsored by the Archdiocese of Chicago and CTU, the institute begins a new group every other year.

Further information may be had by directing inquiries to the Director of the Institute for Liturgical Consultants.

### **OFF-CAMPUS STUDY OPPORTUNITIES**

Catholic Theological Union offers a number of opportunities for study outside the Chicago area and internationally. These include:

#### **National Capital Semester for Seminarians**

Catholic Theological Union participates in the National Capital Semester for Seminarians (NCSS), directed by Wesley Theological Seminary in Washington, D.C. Students spend a semester focusing upon public policy and theology in Washington, through study, reflection, direct political interaction and encounter with persons involved in the political process.

Further details may be obtained from the M.Div. Director who administers the program in cooperation with the Justice and Peace staff.

#### **United Nations and World Faiths**

CTU participates in the United Nations and World Faiths (UNWF) program of Long Island University. The UNWF is a semester of study in New York, focusing on the partnership of churches and the UN in seeking world peace, human rights and social development.

Further details may be obtained from the M.Div. Director who administers the program in cooperation with the Justice and Peace staff.

#### **Louvain Study**

Students from CTU may spend one or two semesters studying in the English-speaking section of the Theological Faculty of the Katholieke Universiteit te Leuven in Belgium.

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### **SPECIAL AREAS OF MINISTRY**

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### **OFF-CAMPUS STUDY OPPORTUNITIES**

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Further details may be obtained from the Office of the Academic Dean.

### **Sheptytsky Institute in Eastern Christian Studies at Mt. Tabor**

Catholic Theological Union offers students the opportunity to integrate study of the theology, liturgy and spirituality of the Christian East with a lived experience of what Eastern Christians look upon as the summit of their spiritual tradition: monasticism. The opportunity is through CTU's Sheptytsky Institute at Mt. Tabor, a summer session at Holy Transfiguration Monastery in California.

Students can earn six quarter credits applicable to M.Div., M.A. and M.A.P.S. requirements. The summer experience normally consists of a month-long stay at the Ukrainian Catholic Monastery of the Holy Transfiguration (Mt. Tabor) in Redwood Valley, California, where participants enter as fully as possible into the life of the monks. This includes adherence to the full schedule of personal prayer and fasting, as well as participation in four to five hours of liturgy a day. In addition, participants attend two three-credit courses in Eastern theology, spirituality and liturgy. A field trip to San Francisco is included, with visits to local Eastern parishes, both Orthodox and Catholic. At the conclusion of the summer program, a debriefing seminar is held to facilitate re-entry into "the world" from the monastic experience.

Holy Transfiguration Monastery is located two and one-half hours north of San Francisco in the scenic Coastal Range mountains of Northern California. It is the home of a dozen monks and is gaining a reputation throughout North America as a center for authentically Eastern spirituality. Worship is conducted in English, following the Byzantine-Ukrainian usage. Although Mt. Tabor is a men's monastery, both men and women are welcome in the Sheptytsky Institute.

The program is named after the Servant of God Metropolitan Andrey Sheptytsky (†1944), primate of the Ukrainian Catholic Church, pioneer of East-West ecumenism, and restorer of the pristine heritage of the Ukrainian Church.

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### **OFF-CAMPUS STUDY OPPORTUNITIES**

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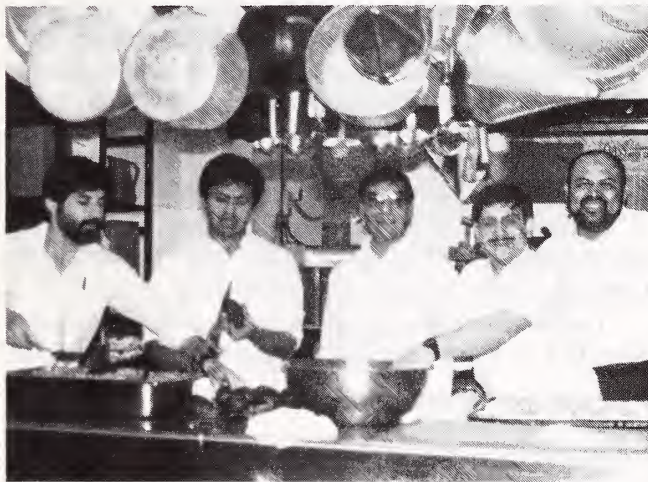


The Director of the Sheptytsky Institute in Eastern Christian Studies at Mt. Tabor is Rev. Andriy Chirovsky. The Sheptytsky Institute was founded at Catholic Theological Union in 1986; its summer program remains affiliated with CTU even though the Institute's headquarters have moved to St. Paul University in Ottawa. Further details about the summer intensive at Mt. Tabor may be obtained from the Office of the Dean.

### Israel Study Programs

Catholic Theological Union offers four special programs which combine scripture study and travel in biblical lands.

Each *Fall*, for a full quarter, the program involves lectures on Scripture and guided exploration of biblical sites in Greece, Turkey, Israel and Egypt. A re-entry



seminar/retreat is conducted at CTU at the conclusion of the program to help participants relate their overseas experience to theology, spirituality and ministry. Students may earn up to 12 quarter hours of credit applicable to M.Div., M.A. or M.A.P.S. requirements. The overseas course work concentrates on the history and archaeology of Israel and on a variety of Old and New Testament traditions. The 1992 Fall study will be conducted by Barbara Bowe, R.S.C.J., and Marianne Race, C.S.J. In 1993, Leslie Hoppe, O.F.M., and Marianne Race, C.S.J., will conduct the Fall quarter study.

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**OFF-CAMPUS  
STUDY  
OPPORTUNITIES**

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Every other *Spring* CTU offers a three-week intensive in Israel, during the latter part of the quarter. The next program will be conducted by Barbara Reid, O.P., in the Spring of 1993. For the first nine weeks of the quarter students may take at CTU two full quarter courses designed to be completed during that time frame; a third course (B475 History and Archaeology of Israel) will also be offered. This course will serve as direct preparation for the overseas experience. During the three weeks in Israel students will have guided tours of major biblical sites. Participants in the entire Spring program may earn 12 quarter credits applicable toward degree or certificate requirements.

In 1993 only, in late spring, Carolyn Osiek, R.S.C.J., will direct a two-week study tour, "Churches of Paul and Revelation," in Turkey. This archaeological and biblical study tour is distinct from the Spring Israel Program; however, it will follow that program directly and it is possible to participate in both.

An Israel Retreat centered in Jerusalem and Galilee is conducted each August by Carroll Stuhlmueller, C.P. Conferences in the 20-day program develop the religious impact from the biblical and archaeological memories of the sites visited and provide orientation to biblical sites, scripture passages and reflection points. A portion of each day is spent visiting biblical sites for prayer and reflection.

On all biblical study opportunities students are accompanied by biblical faculty from CTU; expert resource people overseas also participate.

The Director of the Israel Study Programs is Marianne Race, C.S.J. Further details can be obtained from her office.

### **The Institute for Black Catholic Studies**

CTU encourages students interested in understanding or ministering within the African American community to study in the Summer Institute for Black Catholic Studies at Xavier University, New Orleans. The Institute sponsors the only Catholic program offering the Th.M. degree in theological studies from a Black or Afrocentric perspective. In addition to work in systematics, church history, scripture, morals, canon law, liturgy and catechetics, the Institute offers courses in adult, youth and formation ministries. Students may transfer as many as six graduate credits from courses approved by CTU or may complete a second masters degree through the Institute.

Additional information may be obtained from Sister Jamie T. Phelps, O.P., Director of the Augustus Tolton Pastoral Ministry Program.

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## **OFF-CAMPUS STUDY OPPORTUNITIES**

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# Courses of Study

Courses offered during the academic years 1992-1994 are listed below. Four departments make up the school of theology of the Catholic Theological Union: the Department of Biblical Literature and Languages (BLL), the Department of Cross-Cultural Ministries (CCM), the Department of Historical and Doctrinal Studies (HDS) and the Department of Word and Worship (WW). The courses are divided into four series: "300" series (foundational or introductory courses), "400" series (intermediate courses representing generally the core courses for the various programs), "500" series (advanced courses, including seminars and classes focused on special questions) and "600" series (doctoral courses).

All courses are three quarter-hour courses; that is, classes are scheduled 150 minutes per week for 10 weeks. The eleventh week is evaluation week.

Courses are designed according to the following key:

B = Biblical Studies

C = Cross-Cultural Studies

D = Doctrinal Studies

E = Ethical Studies

H = Historical Studies

(Courses designated CH, DH or SH may be taken for history credit or for cross-cultural, doctrinal or spirituality credit.)

S = Spirituality Studies

M = Ministerial Studies

MP (Ministry related to Pastoral Studies) and MW (Ministry related to Word and Worship) courses are listed under the Department of Word and Worship.

W = Word and Worship Studies

I = Interdisciplinary/Integrative Studies

All courses and staff assignments are subject to change without notice.

## DEPARTMENT OF BIBLICAL LITERATURE AND LANGUAGES (BLL)

Staff: Dianne Bergant, Barbara Bowe, Leslie Hoppe, Carolyn Osiek (Chairperson), Hayim G. Perelmuter, Barbara Reid, Carroll Stuhlmueeller.

### BIBLICAL STUDIES

#### **B 300: Old Testament Introduction**

A study of the traditions and literature of ancient Israel against their historical and cultural background. Attention will also be given to some of the literary and theological issues involved in biblical interpretation.

Hoppe (A and B)

Fall 1992

Bergant

Winter 1994

Bergant

Spring 1994



**B 305: New Testament Introduction**

The writings of the New Testament in their historical, cultural, religious and social context. Introduction to the methodological tools employed in New Testament research and to the diverse theologies that comprise the New Testament witness to Jesus of Nazareth. Especially designed for those beginning a program of theological study or for those seeking a foundational knowledge of the New Testament for personal or professional enrichment.

|                   |             |
|-------------------|-------------|
| Reid              | Fall 1992   |
| Reid (A)/Bowe (B) | Fall 1993   |
| TBA               | Winter 1994 |

**B 325: Introduction to Biblical Hebrew I**

This is the first part of a two-quarter course which studies the grammar and vocabulary of biblical Hebrew in order to prepare students to work with the Hebrew text.

Hoppe Winter annually

**B 326: Introduction to Biblical Hebrew II**

This is the second part of a two-quarter course which studies the grammar and vocabulary of biblical Hebrew in order to prepare students to work with the Hebrew text.

Hoppe Spring annually

**B 400: Pentateuch**

A study of the literary origins and development of the traditions and themes of the Pentateuch in light of their importance for ancient Israel's theology. Attention will be given to questions of interpretation.

Prereq: B300 or equiv.  
Bergant Fall 1993

**B 405: Deuteronomistic History**

A study of the story of ancient Israel's life in its land as told in the Books of Joshua, Judges, Samuel and Kings. Emphasis on the theological perspectives of the literature, archaeological background and the development of interpretive skills. Prereq: B300 or equiv.

|           |                  |
|-----------|------------------|
| Hoppe     | Winter 1993      |
| Hoppe (I) | Israel Fall 1993 |
| Hoppe     | Spring 1994      |

**B 410: Early Prophecy**

A study of selected texts from pre-exilic prophets. Emphasis on the prophet's call and the relationship of prophecy to Israel's religious traditions and social institutions. Prereq: B300 or equiv.

|          |   |             |
|----------|---|-------------|
| Bowe (I) | Israel                                      | Fall 1992   |
| Hoppe    | River Forest Satellite 4/17, 4/24, 5/1, 5/8 | Spring 1993 |
| Hoppe    |   | Winter 1994 |

**B 415: Later Prophecy: Isaiah**

After investigating the origins of prophecy with the prophetic bands and touching upon Amos and Hosea, we concentrate upon the book of Isaiah to see the stages of development till the Isaiah tradition reached its canonical form. Prereq: B300 or equiv.

Stuhlmüller Fall 1993

**B 417: Intertestamental Literature**

A survey of non-canonical Jewish literature produced from 200 B.C. to A.D. 200. Emphasis on the impact these writings had on the theology of early Christianity and rabbinic Judaism. Prereq: B300 or equiv.

Hoppe Winter 1994

**B 420: Psalms**

Select psalms are studied from each literary or liturgical category for their language, form and theology. Their presence in the traditions of Israel and the New Testament is explored. Helpful for students of liturgy and spirituality or for a review of Israel's religion.

Stuhlmüller (A) and (B) Spring annually

**B 425: Wisdom Literature**

A study of the wisdom theology with its emphasis on human behavior. Primary focus will be on the themes of creation, suffering, birth and death, retribution and immortality as found within the wisdom literature. Prereq: B300 or equiv.

Hoppe

Winter 1993

**B 430: The Gospel According to Matthew**

A study of the context, structure and major motifs of the Gospel of Matthew. Particular attention will be given to the evangelist's role as an interpreter of tradition and history for a community in transition.

Bowe (I)

Israel

Fall 1992

**B 432: The Gospel According to Mark**

A study of the Gospel of Mark with attention to its structure, major themes and key theological motifs, especially the link between the Passion of Jesus and Christian discipleship.

Bowe

Spring 1993

Reid

Fall 1993

**B 438: Parables**

A study of the dynamics of the gospel parables as stories that challenge the hearer to conversion. Includes various methods of parable interpretation and insights into preaching and teaching parabolically.

Reid

River Forest Satellite: 4/9, 4/23, 5/7, 5/21

Spring 1994

**B 440: The Gospel According to John**

A study of the Gospel of John with attention to its distinctive style and theology, its overall structure and content. Key sections will be used to highlight such major Johannine motifs as religious symbolism, sacraments, community and spirituality.

Bowe

Winter 1993

Reid

Winter 1994

**B 443: Revelation and Letters of John**

Thematic and exegetical study of the Revelation or Apocalypse and the Letters of John from the perspectives of history, culture, understanding of church, apocalyptic and epistolary genres and contemporary interpretation.

Osiek

Fall 1992

Bowe

Winter 1994

**B446: Luke — Acts**

The Gospel of Luke and the Acts of the Apostles, Luke's two-volume work on the Christian journey and mission, will provide the framework for study of New Testament themes and sites.

Hoppe (I)

Israel

Fall 1993

**B 452: Pauline Theology and Writings**

A study of the life and thought of Paul in his cultural and theological setting. Pauline motifs such as law and freedom, charism and spirit, death and resurrection, church and apostleship will be examined in selected letters, with a view to their message for the contemporary church.

TBA

Winter 1994

**B 453: Paul: The Corinthian Correspondence**

A study of Paul and his theology with special focus on 1-2 Corinthians, the primary letters in which to see Paul's pastoral theology and spirituality at work.

Bowe

Spring 1993

**B 455: Later Pauline Letters**

A study of Pauline and Deutero-Pauline letters, focusing on Romans, Philippians, Philemon, Colossians, Ephesians, 1-2 Timothy and Titus. Will treat theological developments, emerging ministries and church structures in the Pauline communities.

Reid

Fall 1992

**B 457: Paul: Philippians and Philemon**

In-depth study of two Pauline letters in their historical, social, literary and theological context.

TBA

Fall 1993

**B 465: Liturgy of the Synagogue I**

An overview of the worship forms in the contemporary American synagogue with special reference to the common thread and variations in the Jewish denominations: Orthodox, Conservative and Reform and to historical backgrounds. (This course is sponsored by the Jewish Chautauqua Society.)  
Perelmuter Fall annually

**B 466: Liturgy of the Synagogue II**

The liturgy of the High Holy Days: Rosh Hashanah, Yom Kippur and their theological implications.  
Perelmuter Spring annually

**B 467: Rabbinic Judaism and Jesus' Jewish Background**

Designed to deepen the student's understanding of the relationship of early Christianity to rabbinic Judaism and to develop a capacity to interpret Jewish sources, this course will serve as an opportunity to examine the nature of rabbinic Judaism through an exploration of pertinent Jewish sources from Talmud and Midrash.  
Perelmuter Fall annually

**B 468: Jewish Mysticism and Messianism**

A close examination of the mystical substratum of Jewish historical and religious experience through an in-depth study of the messianic movements in Judaism from the talmudic period up to and including the Sabbatai Sevi, tracing the stream of mystical thought and experience through the examination of pertinent historic texts and source material.  
Perelmuter Spring 1994

**B 469: A History of Jewish Preaching**

The tradition of Judaism as a faith of sacred texts exegeted through the spoken word (sermon) passed into Christianity. The course will examine how this came about and how there were parallel developments of the two systems after the first century.  
Perelmuter Spring 1993

**B 475: History and Archaeology of Israel**

A study of the stages of the religious, cultural and political history of Israel; the geographical context of Israel and the Bible; the history and methodology of biblical archaeology. Designed as preparation for the 3-week on-site visit to Israel (B 502). Open to all interested students.  
Reid Spring 1993

**B 476I: History and Archaeology of the Old Testament**

An inquiry into some of the non-literary sources for reconstructing ancient Israel's history. The study of the principles of archaeology is complemented with visits to archaeological sites in Israel.  
Bowe Israel Fall 1992  
Hoppe Israel Fall 1993

**B 477I: History and Archaeology of the New Testament**

A study on site and in the classroom of the religious, cultural, geographic, historical and political background of the New Testament world. Students will be introduced to methods of biblical archaeology for interpreting material remains of early Christianity.  
Bowe Israel Fall 1992  
Hoppe Israel Fall 1993

**B 480: Biblical Spirituality: Old Testament**

The religion of Israel is investigated not only in its historical and biblical setting but also according to its impact upon Christian life and ministry. (May substitute for B 300 for students with some biblical or ministerial background.)  
StuhlmueLLer Winter annually

**B 490: Biblical Foundations for Mission**

The attitude of the biblical communities to the non-biblical world will be investigated for direction in the global mission of the contemporary church. Material from both of the Testaments will be studied.  
StuhlmueLLer Fall annually



**B 492: Sickness, Disability, Healing: Biblical Views**

We listen to God's voice in the Bible addressing health and sickness, disability and healing, shame and guilt, compassion and energetic response to life. We also listen to the voice of sick and disabled people today who minister to others through their human condition. This course is particularly helpful to persons in health care, disabled people, families with sick or aged members.  
Stuhlmüller

Fall 1992

**B 502: Traveling Seminar to Israel**

A 3-week overseas intensive in Israel, with guided exploration of biblical and historical sites. (Three quarter credits.) Prereq: B 475  
Reid

5/27 - 6/16

Spring 1993

**B 506: Messianic Expectations**

A seminar on messianism as it developed in ancient Israel and early Judaism in light of the Christian confession of Jesus as the Messiah. May substitute for B 417.  
Hoppe

Spring 1993

**B 535: Resurrection in the New Testament**

A study of the earliest church's faith in the resurrection through investigation of the gospel accounts and other New Testament passages as well as the earliest noncanonical texts.  
Osiek

Spring 1993

**B 537: Women in the Gospel of Luke**

A seminar on the passages in the Gospel of Luke in which women figure. Includes women in the infancy narratives, Galilean women followers and ministers, women in Jesus' teaching. Method will be both historical-critical and feminist-liberationist.  
Reid

Spring 1994

**B 541: Fundamentalism in Biblical Interpretation**

A seminar focusing on the origins of fundamentalism and its approach to biblical interpretation with an attempt to formulate a pastoral response to the theological stance and proselytizing efforts of fundamentalists.  
Hoppe

Spring 1994

**B 542: The Social Study of the New Testament**

Study of the methods and results engendered by this new approach, introduction to the ways in which sociology and cultural anthropology are used and assessment of the helpfulness of the methods to contemporary interpretation of the New Testament.  
Osiek

Fall 1992

**B 545: New Testament Models of Ministry & Leadership**

A seminar on the emerging forms of ministry and leadership in the early church as evident from the Synoptic Gospels, Acts of the Apostles, the Gospel and Letters of John, the Pauline and deuterio-Pauline letters.  
Reid

Winter 1994

**B 555: The Church in the New Testament**

This seminar will investigate different perceptions and images of church in the New Testament. It will focus on the various social-historical situations of the early communities and examine how these communities responded differently to questions of organization, ministry, theology and praxis in order to ascertain their respective self-understandings as "church."  
Bowe

Winter 1993

**B 571: Early Christian Letters**

A seminar on the letter genre in early Christianity as a means for maintaining unity, establishing ecclesiastical policy, conveying theological positions and settling internal disputes. Foci: Pastorals and general epistles, Johannine letters, Letters to Seven Churches of Apocalypse, I Clement, Letters of Ignatius of Antioch and other first and second century representative letters.  
Bowe

Fall 1993

**B 576: Early Church and Feminist Hermeneutics**

A historical and critical analysis of the roles of women in the New Testament and early church, with conscious attention to feminist interpretive models. Special focus on the Pauline passages about women and the impact of texts on contemporary attitudes regarding women in ministry.  
TBA

Fall 1993

**B 584: Israel Re-entry Seminar/Retreat**

A ten-day conclusion to the Fall Israel Program designed to help participants relate their overseas experience to their ongoing life and ministry. Restricted to participants from any of the CTU Israel Programs. StuhlmueLLer/ Race Fall annually

**B 585: Integrating Seminar: Biblical Spirituality Program**

Meeting once a week for 2 1/2 hours to integrate experience in Israel and courses at CTU, ministerial background and personal ideals and contemporary questions for a holistic biblical spirituality. Restricted to participants from any of the CTU Israel Programs. StuhlmueLLer/ Race Winter annually

**B 597: Independent Study**

Content and structure by arrangement with individual professor.

For more Biblical Studies, see Interdisciplinary/ Integrative Studies, I 435, I 445, I 574, I 630.

**DEPARTMENT OF CROSS-CULTURAL MINISTRIES (CCM)**

Staff: Claude Marie Barbour, Anthony Gittins, John Kaserow (Chairperson), Ana Maria Pineda, Gary Riebe-Estrella. SVD Scholar in Residence: Jon Kirby. Adjunct Faculty: Eleanor Doidge, Juan Huitrado, Lawrence Lewis, Roger Schroeder.

**CROSS-CULTURAL STUDIES****CH 325: Models of Missionary Activity**

A survey is made of the variety of forms that missionary activity has taken in the church's history from the Apologists in the Roman Empire to the classical image of the 19th century missionary. An examination is made both of the factors that determined the model and of its effectiveness. Schroeder Fall annually

**C 400: The Experience of Religion**

Students will be encouraged to appreciate the unfamiliar and the cross-cultural elements in religions. The thesis of the course is that authentic ministry depends on empathy with and understanding of *other people's reality*. Not easily achievable, such understanding is possible to undertake. Gittins Spring 1993

**C 409: Mission on the Margins: Homelessness in the City**

Involves students in 'hands-on' ministry — overnight — with homeless people. The objective is *ministry with* as well as *learning about*. Reading, reflection and an integrating paper required. Times flexible (10 weeks' equivalent, but adaptable over a 4-6 month period beginning in November). Commitment to ministry essential but no previous experience required. Permission of instructor required. Gittins Fall, Winter, Spring annually

**C 410: Mission: The Contemporary Challenge**

What are the implications of the call to mission for *every* Christian? This course examines mission at the limits of our own cultural and religious experience, calling for transformation and conversion. Gittins Fall 1993

**C 412: Inter-Faith Dialogue: Theory and Praxis**

This course develops a ministry of inter-faith dialogue. Experiencing the rich heritage of significant faith traditions (e.g., Native American, Asian) will provide an opportunity to appreciate/understand their rituals and symbols and to reflect theologically on the meaning of inter-faith ministry. Kaserow/Barbour Winter annually

**C 415: Anthropological Field Methods for Missionaries**

This course offers methods for developing perceptual skills and analyzing experiences in a cross-cultural context. Students will learn to apply techniques for creative perception within another culture, to organize new information, to test it and to apply new insights to cross-cultural ministry. Kirby Fall 1992

**CH420: Modern Mission History**

This course will study the exciting and challenging period of modern mission history in the Roman Catholic Church. The end of the French Revolution marked the beginning of this revival of Christian missionary efforts and it has continued through the nineteenth and twentieth centuries to the present day. Schroeder Spring annually

**CH 427: Growth of the Church in Asia**

This course examines the historical interaction of Christianity with cultures in Asia. Primary focus for Winter 1993 will be the churches of China (including Hong Kong, Macau, Taiwan, Tibet) and Mongolia. [The primary focus for Winter 1994 will be the churches of Japan, Korea and Vietnam.] Participants will choose one area or section for their primary exploration and study.

Kaserow

Winter annually

**C 431: Islamic Dialogue with Traditional African Religions**

Based on a socio-anthropological survey and analysis of Islam and traditional religion in West Africa, the course extracts guidelines for more effectiveness in Christian evangelization in West Africa and develops in the learners attitudes and perspectives necessary for creative "incarnational" evangelism.

Kirby

Fall 1992

**C 442: Religions of Asia: Theological Reflections**

This course focuses on questions and themes that arise from contact with the religious traditions of Asia. It places these questions and themes in dialogue with Christian traditions as the basis for theological reflection. Participants will be required to select one of the religions of Asia as a special focus for study and reflection (e.g. Hinduism, Buddhism, Taoism, Confucianism, Shinto, etc.).

Kaserow

Spring 1994

**C 456: God Images in Hispanic Religiosity**

This course will explore the images of God dominant in pre-Columbian religious traditions, those present in current Hispanic religiosity and their interrelationship; it will then engage these images in a dialogue with those proposed by representative North Atlantic theologies.

Riebe-Estrella

Winter 1994

**C 457: Guadalupe: Evangelizer of the Americas**

1992 commemorates 500 hundred years of evangelization in the "New World" by Spain. This course studies the significance of Guadalupe in light of the evangelization methods of Spanish missionaries. Participants engage in researching the missionary practices used and the evangelizing role of Guadalupe.

Pineda

Fall annually

**C 458: Hispanic Faith and Culture**

Religion and culture, faith and life are inseparable for Hispanics. How are these values expressed within the Hispanic community? What are the pastoral implications for the minister? This course will offer an opportunity to discover how the values inherent in Hispanic faith and culture affect ministry.

Pineda

Spring 1994

**C 459: Origins of U.S. Hispanic Popular Religiosity**

Hispanic popular religiosity is a phenomenon frequently misunderstood. This course will examine not only the Latin American roots from which popular religiosity is derived but also explore other influences in the U.S. context which lend an originality to U.S. Hispanic popular religiosity.

Huitrado

Spring 1993

**C 461: Toward a U.S. Hispanic Ecclesiology**

Hispanics in the U.S. underwent two moments of evangelization since 1492: 1) the imparting of Christianity by the Spanish missionaries and 2) after 1789, the evangelizing efforts of the U.S. or "immigrant" church. This course explores U.S. Hispanics' efforts in the last two decades to shape and appropriate their own understanding and model of church.

Pineda

Winter 1994

**C 465: Toward a Theology of Ministry in the Hispanic Community**

For two decades U.S. Hispanic Catholic leadership has been involved in a process of community reflection on church and ministry. This course will explore the historical/theological dimensions responsible for the emerging concept of ministry among Hispanic leadership.

Pineda

Spring 1993

Pineda

Winter 1994

**C 470: Mission-in-Reverse: Theory and Praxis**

This approach to mission, *raison d'être* and methodology will be studied through research, readings and visits to local communities to help participants develop their theory and praxis of mission and ministry. Jointly sponsored by McCormick and CTU. (Limit:10)

Doidge

Spring annually



**C 510: Waiting: Its Psycho-Spiritual Effects on the Missioner**

An experiential analysis of the eschatological dimension of the Christian's faith life. By examining and tracing the finite/infinite structure of human existence through psychological and spiritual sources, participants will then apply these findings to the call of mission as a foundation from which to evangelize and be evangelized in cross-cultural ministry.

Lewis

Spring 1994

**C 515: Method: Sources, Praxis, Theology**

This seminar explores the interplay between the praxis of a community and the sources of the Roman Catholic tradition in an effort to articulate a methodology for elaborating a praxis-based theology. Participants may choose the area of theology in which they wish to practice this methodology.

Riebe-Estrella

Fall 1993

**C 519: Toward a Spirituality for Missionaries**

A search for an appropriate, practicable and holistic spirituality through participants' reflection on mission realities such as marginalization, poverty, embodiment, violence and burnout.

Gittins

Spring 1994

**CH 525: Early Christianity and Asia**

This course investigates earliest contacts of Christianity with Asian thought and practice. It distinguishes between facts, hypotheses and legends as a framework for the discussion of what impact the contacts had on Christianity and the cultures and religions of Asia.

Kaserow

Fall annually

**CH 531: Living the Truth: Contemporary Chinese History**

Participants in this seminar will reflect on a variety of themes concerning Christianity and religion in the history of China. A main theme to be treated will be the public nature of living the truth in a Chinese context. Primary emphasis will be the contemporary period in Chinese history.

Kaserow

Fall 1993

**C 532: Theological Reflections on Chinese Religiosity**

This seminar explores the meaning of religion in China in the context of the development of Chinese civilization and culture from the age of antiquity to the modern period. Seminar participants will engage in theological reflection on the material presented.

Kaserow

Fall 1992

**C 545: Gifts and Strangers: the Missionary Presence**

Christian missionaries must know how gifts and information are exchanged in their new environment and the subtle relationship with their hosts. Missionaries are "strangers" but being a stranger is not easy. This course considers the influence of culture, language and belief and the impact of missionaries.

Gittins

Fall 1992

**C 546: African Religion Before Colonialism**

Inculturation depends on understanding and respect for local conditions. This course examines major themes and motifs of African religions. We consider them as systems, looking at the place of ancestors, divinities, sacrifice and blessings, seeking a "fit" between the gospel and cultures.

Gittins

Spring annually

**C 548: Witchcraft and Sorcery in Pastoral Perspective**

Missionaries cannot ignore or misunderstand the sociological reality of "sorcery/witchcraft." This course searches that reality for gospel values. Prereq: Instructor's permission; C 545 or equiv.

Gittins

Winter 1994

**C 564: Literacy, Orality, Evangelization**

We consider the power of narrative theology and the spoken word ("orality") in socialization, value-formation and pedagogy and reassess our methods of evangelization on the basis of insights into the wisdom of oral cultures. (C 545 or equiv. required; consult instructor.)

Gittins

Winter 1993

**C 593: Lakota/Christian Dialogue**

Especially designed for those preparing for Native American ministries and/or interested in Lakota/Christian dialogue. Orientation, a week-long field intensive on the Rosebud and Pine Ridge Reservations in South Dakota and debriefing. Led in conjunction with traditional and Christian Lakota Sioux and Christian missionaries. Travel costs to be arranged. Maximum: 12.

Barbour/Doidge

Spring 1994

**C 597: Independent Study**

Content and structure by arrangement with individual professor.

**C 605: Mission Studies/Trends I: General Areas of Development**

Current mission trends and the critical importance of mission studies for the transformation of theology and practice are the course content. Cross-cultural diffusion as Christianity's lifeblood is its perspective.  
Staff Fall 1992

**C 606: Mission Studies/Trends II: U.S. Hispanic Ministry**

This course engages the participants in dialogue about significant historical events shaping current trends in U.S. Hispanic ministry. It will address questions regarding styles of ministry, models of church and expressions of faith proper to U.S. Hispanic communities.  
Pineda/Staff Winter 1993

**C 607: Mission Studies/Trends III: Asian Developments of Christian Rites and Symbols**

This course reflects on the development of Christian ritual activity in an Asian context. It uses a variety of historical examples and questions raised from the perspectives of Asian cultures to probe the forms and meanings of Christian rites and symbols and the concern for inculturation of the gospel.  
Kaserow Spring 1993

**C 608: Mission Studies/Trends IV: Issues in Mission Theology**

Assesses "top down" and "bottom up" approaches using Roman and ecumenical documents and identifying the missionary task. Topics include local churches, liberation, proclamation and missionary identity.  
Gittins Fall 1993

**C 621: Latin American Liberation Theology**

Through readings of representative Latin American liberation theologians, this course explores the method of liberation theology and its perspective in contrast to representative North Atlantic theologies.  
Riebe-Estrella Winter 1993

See also Interdisciplinary/Integrative Studies, I 451, I 460, I 575, I 605, I 610, I 615, I 660.

**DEPARTMENT OF HISTORICAL AND DOCTRINAL STUDIES (HDS)**

Staff: Stephen Bevans, Archimedes Fornasari, Zachary Hayes, John Lozano, Thomas McGonigle, Robert Moosbrugger, Thomas Nairn, John Pawlikowski, Jamie Phelps, Robert Schreiter, Paul Wadell (Chairperson). Adjunct Faculty: Walter Brennan, Andriy Chirovsky, John Linnan, Theodore Ross, John Paul Szura.

**HISTORICAL STUDIES****H 300: History of Early Christianity**

A study of the development of the Christian movement to the Council of Chalcedon in 451 C.E. Major themes will include Christian self-identification *vis-a-vis* the non-Christian world, developing institutional church structures and practice, theological and doctrinal disputes — all viewed within the context of the social world of the early Christians.

Osiek

Winter 1993

Bowe

Winter 1994

**H 307: The Middle Ages and the Reformation**

Covers the Council of Chalcedon (451) to the Council of Trent (1545-1563), focusing on development of the medieval church, relations between East and West, history of theology, breakdown of the medieval synthesis and the significance of the major reformers.

McGonigle

Winter 1993

TBA

Spring 1994

**H 313: From Trent to Vatican II**

A study of key issues in Catholicism of the last four centuries: the mentality following the Reformation, Jansenism, an introduction to Newman and the Oxford Movement, the cultural forces that influenced Vatican I, Modernism and its reaction, pertinent problems of the 20th century. (Limit: 15)

Ross

Winter 1993

TBA

Winter 1994

**H 401: Patristics**

A study of the theological perspectives of major writers of the early church. Prereqs: H 300, H 302 or CH325.

McGonigle

Spring 1993

TBA

Spring 1994

**H 416: The American Catholic Experience**

The main problems and solutions of the American Catholic community: immigration, acculturation, education, social questions, anti-Catholicism, Church and State, adaptability to nationalism, theology and discipline before and after Vatican II. (Limit: 15)

Ross

Fall annually

**H 430: Vatican II and the Post Vatican Church**

Part one of the course will concentrate on the issues of Vatican II: liturgy, collegiality, laity, religious life, ecumenism and religious liberty, revelation. The second part will examine key issues in the modern church to see if Vatican II responds to them.

Ross

Winter 1994

**H 597: Independent Study**

Content and structure by arrangement with individual professor.

See also Cross-Cultural Studies for CH325, CH420, CH525 and CH 531; Doctrinal Studies for DH 511; Spirituality Studies for SH441, SH446, SH455, SH459, SH460, SH470, SH472, SH526 and SH527.

## DOCTRINAL STUDIES

**D 295: Philosophical Foundations of Catholic Theology**

Surveys major streams of Western philosophical tradition and their contribution to Catholic theology to assist students in integrating their studies in philosophical and intellectual history. (No credit will be given, but the course may satisfy, in part, admission requirements in philosophy.)

Linnan

Fall annually

**D 325: Introduction to Theology**

A consideration of the nature, sources and methods of theology worked out from a study of several case-histories. Special emphasis on the historical revelation in Christianity and the developing awareness of the faith-community in relation to shifting horizons.

Hayes

Fall 1992

Bevans

Winter 1993

Hayes (A)/Linnan (B)

Fall 1993

**D 430: The Problem of God in Contemporary Society**

An analysis of why God has become problematic for contemporary society is followed by a critical review of representative Christian attempts to respond to this problem. The course helps students evaluate their experience and respond intelligently to the modern problem of God.

Linnan

Fall annually

Hayes

Winter 1994

**D 430A: The Problem of God in Contemporary Society**

The issues of atheism, revelation, evil and the doctrine of the Trinity will be critically examined from classical, contemporary, liberation and feminist perspectives. The course helps students evaluate their experience and respond intelligently.

Phelps

Winter 1993

**D 435: Origins and Eschatology**

A study of the Christian symbols concerning origins, evil and finality. This course focuses principally on the Christian tradition with only occasional references to similar themes in world religions.

Hayes

Spring 1994



**D 436: Origins and Ends in Mythic Consciousness**

A study of the notion of myth, mythic consciousness and the way myths are used in the Bible and in various cultures to express the origin of the world and humankind, the origin of evil and the individual and collective end.

Schreiter

Spring annually

**D 440: Christology**

A study of the foundational questions of Christology in the light of the critical, historical study of the Scripture and the theological tradition.

Hayes

Winter annually

**D 441: Christology and Cultures**

A study of how the confession of Jesus Christ interacts with cultural processes. Special attention is given to the New Testament and Patristic periods and also to contemporary movements in the world church today.

Schreiter

Winter annually

**D 442: Christology for Mission and Pastoral Ministry**

A critical study of Jesus the Christ, as revealed through Scripture, traditions and theological reflection in an effort to help the students to come to an understanding of the meaning of Jesus Christ for their personal life, contemporary society and as ground for mission or pastoral practice.

Phelps

Fall 1992

**D 444: Priesthood in the Roman Catholic Tradition**

A study of the origins of the Christian presbyterate in the early church, its gradual transformation as the church becomes a political power, its reformation in the 16th century, its image from the 17th to the 20th century and its renewal at Vatican II. Prereq: 8 quarters in M.Div. program; none in other programs.

Bevans

Spring 1993

Linnan

Winter 1994

**D 445: Theology of Church and Its Ministry**

A theology of the church and its ministry in the light of their historical development from seminal beginnings in the apostolic age, as witnessed by the Scriptures, to various syntheses offered by post-Vatican II theologians, with special attention to Küng, Rahner, Schillebeeckx, O'Meara and Legrand.

Linnan

Winter annually

**D 446: Missionary Dynamics of the Church**

This course will examine critically the theological and biblical foundations of the missionary nature of the church and major challenges facing that issue today, e.g., inculturation, evangelization, social justice and prophetic witness.

Phelps

Spring 1993

**D 446A: Missionary Dynamics of the Church**

If mission is not imposition, how can it still be more than cultural accommodation? This course will explore the theological foundations of mission and the dynamics of culture in evangelization and will attempt to articulate their mutual interrelatedness. It will use the history of evangelization in the Hispanic Americas as a test case.

Riebe-Estrella

Spring 1994

**D 447: Church: From Praxis to Theology**

Starting with an analysis of the ecclesial praxis of a cultural community of their own choosing, participants will engage this praxis in a dialogue with the traditional sources of ecclesiology. Through individual research and group work, participants will articulate and critique their chosen community's theology of church.

Riebe-Estrella

Fall 1992

**D 448: Marian Theology, Symbols and Inculturation**

The church is of the faithful, for the faithful, by the faithful, but in Christ: people responding to God and participating in community. Faith can only be expressed in the symbols of differing ages and cultures. Mary of the Gospel and tradition must be understood in our situation. This course studies traditional and present symbols of the faithful.

Brennan -

Winter 1993

**DH 511: The Emergence of Augustinianism: 600-1100**

This seminar will examine the impact of Augustine on the theology of the Western church striving to evangelize immigrant populations after the collapse of Roman imperial structures. Special attention will be given to Boethius, John Scotus Erigena, theologians of the Carolingian Renaissance, monastic theology and theologians of the Cathedral Schools.

Linnan

Winter 1993

**D 520: Theology of Karl Rahner**

A seminar treating the major themes of Rahner's theology with particular emphasis on the philosophical orientation that shapes this style of theological reflection.

Hayes

Spring 1993

**D 521: Theology of Edward Schillebeeckx**

A seminar on the main lines in the thought of Edward Schillebeeckx, emphasizing his understanding of the relation of God and the world and questions of hermeneutics.

Schreiter

Fall 1993

**D 524: Roman Catholic Theology in an Age of Revolution**

A study of the conflicts within Roman Catholic thought in the context of the intellectual, cultural and political upheavals of 19th century Europe. The seminar will focus its attention on the creative work of the early Catholic faculty at Tübingen in dialogue with Protestant theology and with the philosophy of Hegel and Schelling.

Hayes

Fall 1993

**D 530: Process Theology**

An upper level seminar beginning with the central concepts of process philosophy of A. N. Whitehead. The shape of Christian theological reflection in relation to process philosophy will be studied through the reading and analysis of representative theologians such as Ogden, Cobb, Meland and Griffin.

Hayes

Spring 1994

**D 533: Theologies of a Personal God**

A seminar which studies several personalist theologians and reflects on their relevance for contemporary theological, spiritual and pastoral issues. Prereq: D430 or equiv.

Bevans

Fall 1992

**D 535: Eastern Iconography: Theory and Practice**

This intensive seminar will provide an in-depth study of the history, theology and spirituality of the East as manifested through Eastern iconography.

Chirovsky

5/14-16, 5/21-23

Spring 1993

**D 545: Vatican II's Theology of an Evolutionary Church**

This seminar will be a close reading of *Lumen Gentium* in the light of *Gaudium et Spes* in order to try to discern the evolutionary dynamics of a church which must change continually in order to remain a church of Christ, one and catholic, in a changing world.

Linnan

Fall 1992

**D 575: Black Spirituality**

This seminar will engage students in a critical examination of the African roots, development and characteristics of the spirituality of African Americans forged in the redemptive suffering of slavery and black life in the United States.

Phelps

Winter 1993

**D 582: Readings in African Christian Theology**

This seminar will explore selected topics in Subsaharan Anglophone and Francophone theology outside South Africa.

Schreiter

Spring 1994

**D 584: Readings in Asian Christian Theology**

This seminar focuses on selected topics in Christian theology in Asia.

Schreiter

Winter 1993

**D 597: Independent Study**

Content and structure by arrangement with individual professor.

**D 605: Constructing Local Theologies**

A seminar exploring various factors influencing the development of theology in different cultural contexts.  
Schreiter Fall annually

**D 610: Theological Anthropology in a Cross-Cultural Perspective**

A seminar exploring the challenges raised to classical themes in theological anthropology by the variety of cultures in the world church.  
Schreiter Winter 1994

For additional Doctrinal Studies offerings, see also Interdisciplinary/Integrative Studies for I 445.

## ETHICAL STUDIES

**E 370: Introduction to Christian Ethics**

This course is an introductory study of the basic themes and concerns of Christian ethics. Particular attention will be paid to the Roman Catholic moral tradition, including such topics as the virtues, the natural law tradition, moral decision making, narrative and other themes important to contemporary Christian ethics.

Wadell

Fall annually

Nairn

Winter annually

**E 375: Introduction to Social Ethics**

An exploration of the basic texts that illuminate how the Christian community has understood and shaped its response to the social concerns of its time. Although emphasis is given to foundational texts of the Roman Catholic tradition, authors representative of Protestant traditions will also be used.

Fornasari

Fall annually

Nairn

Spring 1993

Wadell

Spring 1994

**E 410: Proclaiming "Shalom" in a Violent World**

How does the church understand and actuate its mediatory role between God's offer of peace in Christ and the search for peace on the part of the human community? The question will be approached both historically and systematically. Prereqs: introductory courses in Theology of Church and Social Ethics.  
Fornasari Fall 1992

**E 422: Global Economic Justice and the Church**

In a planetary post-industrial society, it is no longer possible to provide an ethics of economic life that is not in strict relation to an ethics of political life and an ethics of communication. A Christian ethics must test its claims to normativity by the difference it makes for these interrelationships.

Fornasari

Winter 1993

**E 442: Death and Dying: The Moral Issues**

The ability to keep people alive through new medical technologies has become a two-edged sword. It forces us to make difficult, almost impossible, decisions. This course will investigate the moral issues confronting the dying patient and his or her family in an effort to shed some light on these questions.  
Nairn Fall 1992

**E 444: Ethical Issues in Economics and Business**

The relationship between Christianity and the origins of modern capitalism; a Christian critique of capitalism; the Corporate Responsibility movement; international economic issues; ethics in business.  
Pawlikowski Fall 1993

**E 456: The Ethics of Thomas Aquinas**

This course is a study in the moral theology of Aquinas. It examines his understanding of human action, his concept of happiness and his description of charity as friendship with God. Particular attention is given to his treatise on the passions, the virtues and the gifts of the Spirit.

Wadell

Winter 1994



**E 460: Friendship and Fidelity**

This course will examine how friendship with God and others is integral to the Christian moral life. Friendship will be proposed as a model for Christian ethics that is more attuned to our moral experience. Special attention will be given to fidelity as a crucial virtue in a relational understanding of ethics.  
Wadell

Spring 1993

**E 470: Formation of Conscience**

A study of the various levels of conscience in relation to decision-making. The class will discuss basic theories of moral development. Students will be expected to examine their own development of conscience and the decision-making process and their implications for ministry.

Nairn

Fall 1993

**E 481: Sexual Ethics for the Christian**

A study of sexuality and sexual behavior, especially in unmarried Christians. It will investigate the moral tradition, the elements which form a contemporary Christian vision of sexuality and how these relate to sexual conduct.

Nairn

Winter 1994

**E 482: Medical Ethics**

A study of the relation of general ethical principles and methods to the concerns of the medical profession. Among topics treated will be experimentation with human subjects, organ transplantation, genetic engineering, *in vitro* fertilization, access to health care and the interrelationships between the rights of patients, doctors and society.

Nairn

Spring 1994

**E 486: Marriage as Sacramental Life**

This course will examine the history and development of the theology of marriage in the Roman Catholic tradition. Special attention will be given to the sacramental character of marriage, dimensions of married life and the importance of the virtue of fidelity.

Wadell

Winter 1993

**E 500: The Making of Moral Theology**

This course will be an historical overview of the development and transformation of Catholic moral theology from the Patristic period to the present. Special attention will be given to the directions and concerns of Catholic morality since the Second Vatican Council.

Nairn/Wadell

Fall 1992

**E 534: Love and Justice**

Various ethical systems have developed around the central theme of love or justice or their interaction. Differences in the understanding of these notions constitute different approaches to morality. This seminar will analyze, compare and critically assess the ways in which these notions function in Christian ethics and theology.

Nairn

Spring 1994

**E 535: Theology and Freedom**

This seminar will investigate the understanding of freedom both in the Christian ethical tradition and in contemporary theology. The authors investigated will include historical figures such as Augustine, Aquinas and Luther as well as contemporary theologians such as Reinhold Niebuhr and Rahner.

Nairn

Fall 1993

**E 541: World Poverty, Development and Life's Liberation**

A theological investigation and assessment of the division of the world into rich and poor countries. Poverty, development and liberation as socio-political phenomena will be studied in the light of Scripture and Catholic social teaching. Their embodiment of today's *kairos* for Christian communities will provide the focus.

Fornasari

Winter annually

**E 545: Seminar on Politics and Christian Conscience**

An exploration of the relation of Christian life to political life. The origin, place and role of conscience in both will be investigated. Conscience will be related to the historical realities of community and traditions and to the unity of theory and practice proper to political conscience.

Fornasari

Winter 1994

**E 551: Spirituality/Liturgy and the Quest for Justice**

An examination of various models for linking spirituality/ritual and the church's social justice mission. Included are contemporary reinterpretations of the Ignatian *Exercises*, Thomas Merton, feminist perspectives, liberationist spirituality and creation-centered spirituality.

Pawlikowski

Winter 1994

**E 570: Revolution/Liberation: Ethical Perspectives**

An examination of various interpretations of revolution/liberation as they have emerged in classical Western political philosophy, Third World thought and present-day theological and ethical literature. Special attention will be given to Latin American Liberation theology.

Pawlikowski

Spring 1994

**E 588: Seminar on Christ, Ethics and Community**

This course is designed to study the implications of Christology for the life of the Christian community as an ethical community in an increasingly secular, scientific, culturally and religiously pluralistic world. The Christian tradition will be placed in dialogue with some significant non-Christian secular and religious authors.

Fornasari

Fall 1993

**E 597: Independent Study**

Content and structure by arrangement with individual professor.

For more Ethical Studies, see also Interdisciplinary/Integrative Studies for I 435, I 537.

## SPIRITUALITY STUDIES

**S 410: Spiritual Direction**

A survey of the history of the development of the notion of spiritual direction from its apostolic origins to the present. Treatment of the contemporary reality of spiritual direction will focus on the qualities of the director, the aims of the experience and different types and forms of the spiritual dialogue. Students will engage in role-playing various colloquies and share in evaluating the experiences.

Moosbrugger

Fall 1992

Moosbrugger

Winter 1994

**S 412: The Experience of God and the Ways of Prayer**

To help students understand their own prayer, improve in it and help others, this course will follow an initial study on prayer in the New Testament with an exposition of the different forms of Christian prayer (liturgical, private, mental prayer, devotions), considering their development in history and in different cultural situations.

Lozano

Spring 1993

**S 413: Jesus of Nazareth: Reinterpreting His Spirituality**

Based on twentieth-century research into the personality and history of Jesus, this course will attempt to give fresh understanding of the spiritual experience of Jesus as a source of inspiration for the spirituality of his disciples. A personal journal of readings and reflections will be required.

Lozano

Fall 1993

**S 415: Ministerial Spirituality**

Course surveys development of ministry in Christian community with special emphasis on the formative period of the early church. Students will develop a synthesis of their own sense and experience of ministry and articulate an understanding of the spirituality that emerges from that sense and experience and sustains it.

Moosbrugger

Fall 1993

**S 417: Theology of Religious Life**

Starting from the common gospel calling to discipleship, this course will examine Christian vocations in their specific relationship to the church and the world; the charisms proper to religious life; celibacy, solitude-community, the history and meaning of commitments. (Can vows be evangelical? Are perpetual commitments possible?)

Lozano

Winter 1993

**S 418: Christian Mysticism in Theological Reflection**

A study of the interpretation of mystical experience in the Christian theological tradition.

Lozano

Winter 1994

**S 419: The Experience of God in Human Oppression**

A study of the spirituality of liberation (Latin-American, Asian, black, feminist) which explores biblical models and their applications for the present. Themes include appeal to radical conversion, discipleship and commitment, poverty and the poor, the liberating experience of prayer, ministry of solidarity, love and anger, the experience of the Spirit.

Lozano

Fall 1992

**SH 441: From Wounds to Heart: Christ-Centered Spirituality**

This course traces theological and historical variations in Christ-centered spirituality from the mystics of the 12th and 13th centuries to the missionaries of the 19th.

Lozano

Spring 1994

**SH 446: Significant Figures in Spirituality**

This survey course in the history of spirituality will examine the various ways in which Christian spirituality has been understood by examining the models of discipleship presented in classic spiritual writers and movements.

McGonigle

River Forest Satellite: 10/17, 11/7, 11/21, 12/5

Fall 1992

**SH 455: New Horizons: Spirituality from 1100 to 1500**

This course surveys the rise and development of the new spiritual movements and orders in the church from the 12th century to the 16th.

Lozano

Winter 1993

**SH 459: The Experience of God in Teresa of Avila and John of the Cross**

A study of the mysticism of the Spanish Carmelites Teresa of Avila and John of the Cross. After an overview of the cultural and spiritual context and the body of the writings, their respective understanding of the nature and stages of mystical experience will be analyzed and compared.

Lozano

Fall 1993

**SH 460: Ignatian Spirituality and the Discernment of Spirits**

A survey of the spiritual revolution initiated by Saint Ignatius of Loyola in the 16th century. A critical examination of the *Spiritual Exercises* and its influence on later and contemporary spirituality and piety. A study of the development of the notion of the discernment of spirits from the early Christian church down to the present.

Moosbrugger

Winter 1993

**SH 470: Exploring American Catholic Spirituality**

A descriptive study of the main features of American Catholics' experience of God, the world and themselves from John Carroll and Elizabeth Seton to Dorothy Day, the Berrigan brothers and present feminist movement.

Lozano

Spring 1993

**SH 472: Thomas Merton and Dorothy Day: Two American Witnesses**

A study of the writings and spirituality of two important twentieth-century American Catholics.

Lozano

Winter 1994

**SH 526: Medieval Women Mystics (12th-13th Centuries)**

A study of the significant change introduced in the life and spirituality of the church by the women mystics' movement beginning with Hildegard of Bingen and Elizabeth of Schoenau, the Beguines, Mechtild of Magdeburg and the nuns of Helfta.

Lozano

Fall 1992

**SH 527: Medieval Women Mystics (14th-15th Centuries)**

This course on women mystics studies Angela of Foligno's spiritual development, Catherine of Siena's experience and ministry, Julian of Norwich's gradual interpretation of her visions and Catherine of Bologna's teaching.

Lozano

Spring 1994

**S 597: Independent Study**

Content and structure by arrangement with individual professor.



## DEPARTMENT OF WORD AND WORSHIP (WW)

Staff: Herbert Anderson, Edward Foley, Richard Fragomeni, Mark Francis, Kathleen Hughes (Chairperson), Jeanette Lucinio, Gary Neville, Gilbert Ostdiek. Academic leave: John Huels. Adjunct Faculty: Marie McCarthy, Jane Osterholt, Joan Scanlon, Richard Walsh.

### WORD AND WORSHIP STUDIES

#### **W 350: Introduction to Liturgy**

This introductory course examines basic issues and elements of Christian liturgy. Special attention is given to the liturgical documents of the Roman Catholic Church. Students are to participate in lab sessions on dates announced at the beginning of the quarter. (Limit: 25)

|               |   |             |
|---------------|---|-------------|
| Hughes (A)    | Joliet Satellite: 10/10, 10/31, 11/7, 11/21 | Fall 1992   |
| Fragomeni (B) |   | Fall 1992   |
| Ostdiek       |   | Winter 1994 |
| Francis       |   | Spring 1994 |

#### **W 355: Sacraments: Theology and Celebration**

A basic course in sacraments which will explore the human religious experience of the faith community and its expression in sacramental celebration. The Rite of Christian Initiation of Adults will serve as a basis for the examination of new sacramental models. (Limit: 25)

|         |             |
|---------|-------------|
| Ostdiek | Fall 1992   |
| Hughes  | Spring 1993 |
| TBA     | Fall 1993   |

#### **W 450: Theology of the Eucharist**

A study of the origins and development of eucharistic liturgy and theology, with a particular emphasis on the eucharistic prayer. Theological reflection on the development of eucharist will prepare for the discussion of contemporary issues in eucharistic theology and practice.

|         |             |
|---------|-------------|
| Francis | Fall 1992   |
| Foley   | Winter 1994 |

#### **W 455: Becoming a Catholic Christian: the RCIA**

Historical, theological and pastoral reflection on the experience and sacraments of Christian Initiation, with particular focus on the Rite of Christian Initiation of Adults as the norm for initiatory practice. (Limit: 25)

|         |             |
|---------|-------------|
| Francis | Spring 1993 |
| Francis | Fall 1993   |
| TBA     | Winter 1994 |

#### **W 460: RCIA and Eucharist**

This course will examine the historical, theological and pastoral dimensions of the fundamental sacraments of the Christian tradition: baptism and eucharist. Special attention will be given to the Rite of Christian Initiation of Adults as sacramental model and to the eucharist as both descriptive and prescriptive of church.

|         |             |
|---------|-------------|
| Ostdiek | Spring 1994 |
|---------|-------------|

#### **W 550: The Liturgical Year**

This seminar course will trace the development of liturgical feasts and seasons and their theological implications. Historical studies will prepare both for reflection on the current shape of the liturgical year and discussion of its celebrations.

|       |             |
|-------|-------------|
| Foley | Winter 1993 |
|-------|-------------|

#### **W 554: Great Books in Liturgy and Preaching**

This seminar course will discuss classic texts in liturgy and preaching and will meet twice each quarter throughout the year.

|              |                                     |
|--------------|-------------------------------------|
| Hughes/Staff | Fall 1992, Winter 1993, Spring 1993 |
|--------------|-------------------------------------|

**W 564: Seminar in Liturgical History**

This seminar course will trace the history of the liturgy through major watershed events and key persons and movements. Students will be expected to participate actively in research and presentations throughout the quarter. (Limit: 12)

Hughes

Fall 1993

**W 579: History and Practice of Church Music**

This seminar will first chart the role and practice of music in Christian worship from its origins to the present day, especially noting the shift from sacred to liturgical music in the 20th century. This will prepare for a discussion of principles governing musical usage in contemporary worship.

Foley

Spring 1993

**W 597: Independent Study**

Content and structure by arrangement with individual professor.

**W 615: A Theology of Word and Sacrament**

The purpose of this seminar is to explore the unity and interaction of word and sacrament in liturgical celebration. It joins together historical interpretation with theological reflection and pastoral considerations.

Fragomeni

Fall 1992

**W 621: The Liturgy of the Hours**

This seminar course will examine the historical development of the Liturgy of the Hours from early Christian patterns of prayer through the reforms of Vatican II. Principles for pastoral adaptation of the Hours will be the final goal of the course.

Foley

Winter 1994

**W 625: Liturgy in a Multi-Cultural Community**

This seminar will explore the complex nature of liturgical ministry in a worshipping community composed of different cultural groups. Guided by the liturgy documents and anthropological studies on ritual, the course will try to address the question, "How can liturgy be a source of unity rather than division in this setting?"

Francis

Winter 1994

**W 630: Ritual Studies Seminar**

An exploration of the ritual dimensions of liturgical celebration from both pastoral and theoretical perspectives. Student presentations based on field observation of select liturgical rites and on readings in ritual theory drawn from anthropology, psychology and social psychology. Open to M.A. and advanced M.Div. students with instructor's permission.

Ostdiek

Fall 1992

**W 632: Music in Ritual**

This interdisciplinary seminar will examine music's function in human ritual and, more specifically, in Christian ritual. Initial work in the behavioral and social sciences will prepare the groundwork for theological reflection on the role and meaning of music in today's worship.

Foley

Spring 1994

**W 643: Worship and Pastoral Care**

This course will examine liturgical celebrations that mark the individual and family life-cycles of Christians, as well as other human situations in need of ritualization, in order to enhance the interplay between worship and care. Open to M.A. and advanced M.Div. students by permission of instructors.

Anderson/Ostdiek

Spring 1993

**W 650: Liturgy and Spirituality**

This seminar will explore the structures, prayer forms, rhythms and theology of celebration with a view to uncovering the liturgical foundations and dimensions of a Christian spirituality. Open to M.A. and advanced M.Div. students with instructor's permission.

Ostdiek

Fall 1993

**W 652: Language of Prayer**

This seminar will explore the ways in which liturgical language functions in Christian worship. Students will examine the structure, style and content of various genres of liturgical prayer with particular attention to contemporary liturgical texts.

Hughes

Winter 1993

For more Word and Worship Studies, see also Interdisciplinary / Integrative Studies, I 445, I 451, I 565, I 605, I 610, I 615, I 630.

## **WORD AND WORSHIP MINISTERIAL STUDIES**

**MW 350: Reading and Speaking for Public Ministry**

This practical course in communications assists students in learning necessary proclamation skills for public ministry. Emphasis will be given to developing a persuasive style of delivery for lectionary texts. Evaluation by peers and instructor.

TBA

Spring annually

**MW 421: Church and Structure**

An introductory course in canon law, briefly treating the nature, role and history of canon law; Church structures; the Eastern rites; ministries and holy orders; clerical discipline; the teaching office; acts of divine worship other than sacraments; sacred places and times; and general norms.

Neville

Winter 1993

Neville

Fall 1993

Neville

Spring 1994

**MW 422: Legal Aspects of the Sacraments**

A survey and practical application of the canon law regulating baptism, confirmation, eucharist, penance, anointing of the sick and marriage.

Neville

Fall 1992

Neville

Spring 1993

Neville

Winter 1994

**MW 450: Introduction to Liturgical Preaching**

The foundational course in homiletics, this practicum examines the homily as a liturgical action within the Christian assembly. Participants consider liturgical, pastoral, cultural and practical dynamics of preaching and effective communication skills. Course emphasis is on actually preparing and delivering the homily and on receiving and offering constructive critique. (Limit: 12)

Fragomeni

Fall annually

Fragomeni

Winter annually

**MW 451: Preaching Sacraments and Funerals**

According to need and charism, both lay and ordained ministers meet multiple occasions for homilies; e.g., celebration of sacraments, wakes and funerals, Liturgy of the Hours, Sunday assemblies animated by the laity. MW 451 is geared to develop skills in preparing and delivering such homilies. Prereqs: MW 450 or equiv; basic homiletic skills and capacity to communicate effectively in English. (Limit: 12)

Fragomeni

Spring annually

**MW 452: Preaching Retreats and Parish Missions/Renewals**

Pastoral and theological skills for leaders of retreats and parish missions/renewals include designing and programming such gatherings as well as writing and preaching retreat and renewal conferences. In developing those skills, this course uses narrative, conversion story and personal testimony and emphasizes the religious, social and cultural milieu of the renewal events. Prereq: MW 450 or equiv.

Fragomeni

Spring 1993

**MW 457: Preaching in a Multi-Cultural Context**

This advanced practicum addresses the issue of lectionary preaching in a multi-cultural setting. In a systematic and practical manner, students will prepare and deliver homilies for assemblies of a mixed ethnic or cultural heritage. Prereq: MW 450 or equiv.

Fragomeni

Spring 1994



**MW 458: Preaching the Sunday Lectionary: Cycle A**

An advanced practicum in liturgical preaching, MW 458 considers the homily in the Sunday eucharistic assembly. Participants will study the designated lectionary cycle, preach several Sunday homilies from the cycle and survey the entire cycle of readings as the context for homily preparation. Peer critique and encouragement will involve all the participants. (Limit: 12) Prereq: MW 450 or equiv.

Fragomeni

(Cycle A) Winter 1993

Fragomeni

(Cycle B) Fall 1993

**MW 463: Wholistic Parish Education**

This course helps the minister design, plan and work with staff and volunteers in a total parish religious education program. Class sessions include adult catechesis, evangelization, sacramental preparation, principles of cultural adaptation and education of the parish in prayer and social justice.

Lucinio

Winter 1993

**MW 464: Sacramental Catechesis**

This course addresses the complementarity between liturgy and catechesis. Attention will be given to parish celebrations of the sacraments of initiation and reconciliation and to preparation for marriage. Central to this course will be practical strategies for the development of programs and teaching methods to serve those being catechized.

Lucinio

Winter 1994

**MW 474: Lay Leadership of Prayer**

A practicum in the leadership of the community's non-sacramental prayer, including Hours, catechumenate rites, wake and graveside services, penance services, services of Word and Communion and ministry to the sick. (Limit: 16)

Hughes

Spring 1993

Hughes

Winter 1994

**MW 475: Worship Practicum I**

This practicum includes briefings and a series of lab sessions designed to help priesthood candidates work toward competency in the leadership of the community's sacramental rites, including initiation, weddings, wakes and funerals, and with special emphasis on the eucharist. Open to students in their final year. (Limit: 15) Prereqs: W 350, W 450, W 455.

Foley

Fall annually

Francis

Winter annually

**MW 476: Worship Practicum II**

This practicum includes briefings and a series of lab sessions designed to help priesthood candidates work toward competency in the pastoral care and anointing of the sick and in the ministry of reconciliation, with special emphasis on the reconciliation of individual penitents. Open to students in their final year. (Limit: 15) Prereqs: W 350, W 450, W 455.

Ostdiek

Winter annually

Neville

Spring annually

**MW 597: Independent Study**

Content and structure by arrangement with individual professor.

For more Word and Worship Ministerial Studies, see Interdisciplinary/Integrative Studies, I 630.

## PASTORAL MINISTERIAL STUDIES

**MP 360: Introduction to Pastoral Care and Counseling**

This course aids students to develop and assess 1) knowledge of pastoral counseling principles and dynamics; 2) skills in the face-to-face encounter; 3) ability to critique and learn from their counseling ministry. Considerable time is spent outside the class in practice and review sessions with peers and instructor. Limited enrollment.

Anderson

Fall annually

Anderson

Winter annually

Anderson

Spring 1993

**MP 408: Ministry with the Dying and Grieving**

An examination of 1) finitude as a human problem, 2) attachment as a human necessity, and 3) grief as the inevitable response to a variety of loss experiences throughout life, in order to enhance our ministering with the dying and the grieving.

Anderson

River Forest Satellite: 1/9, 1/23, 2/6, 2/20

Winter 1993

Anderson

Spring 1994

**MP 427: Counseling Ministry in the Parish Context**

This course is designed to enhance the ministry of counseling in a parish setting by a consideration of the principles of time-limited pastoral counseling with people experiencing ordinary spiritual and relational problems. Attention will also be given to the task of the oversight of ministries in a parish context. Prereq: M 360 or equiv.

Scanlon

Fall 1992

**MP 435: Cross-Cultural Pastoral Counseling**

This advanced course in pastoral counseling will focus on developing skills of responding across cultures to people who are struggling with perennial concerns of the human spirit such as power, jealousy, sense of belonging, suffering and human dignity. Prereq: MP 360 or equiv.

Lewis

Winter 1993

**MP 441: Pastoral Care of Families**

This course will utilize the family life cycle as a framework for exploring the family systems perspective and its contribution to pastoral care in a parish. Students will examine their own families of origin as a resource for learning to think systems.

Anderson

Fall annually

**MP 525: Empathy in a Cross-Cultural Context**

This seminar will explore the theoretical and practical difficulties and possibilities of empathy as a way of communicating understanding across cultures. Role play and case studies will be used to enhance the participant's capacity to be empathic across cultures. (Limit: 16)

Anderson

Spring 1994

**MP 579: Interpretation and Ministry**

The task of pastoral care is to help people understand the stories of their lives. This seminar will explore the relationship between the interpretation of texts and the interpretation of persons as a way of using hermeneutics as a methodological resource for pastoral care.

Anderson

Winter 1994

**MP 580: Pastoral Theology Seminar**

This seminar examines contemporary writings on pastoral theology, practical theology and ministry studies. Special focus on pastoral leadership in community.

Anderson

TBA

**MP 597: Independent Study**

Content and structure by arrangement with individual instructor.

For more Pastoral Ministerial Studies, see Interdisciplinary/Integrative Studies I 445, I 537 and Word and Worship Studies W 643.

## **INTERDISCIPLINARY/INTEGRATIVE STUDIES**

**I 435: Biblical and Ethical Aspects of Ecology**

This course is designed on the premise of the integrity of creation. It will investigate the implications of this for both Scripture and Ethics. Particular attention will be given to a new way of understanding the biblical traditions and a new sense of ethical responsibility. Prereqs: B 300 and E 375.

Bergant/Wadell

Fall 1993

**I 445: Issues and Dynamics in Pastoral Administration**

Theoretical and practical dimensions of leadership in a Christian context: biblical and theological leadership models, personnel issues and group management, community building and conflict resolution, financial stewardship and fund raising, and issues and skills in developing a Christian community's mission and priorities. Involves an interdisciplinary approach, student participation, and case studies and field resource persons.

Anderson/Fragomeni/Linnan/Maus/Sepkoski-Meter/Senior

Spring 1993

**I 451: Eucharist in Cross-Cultural Context**

This course searches for a fit between the Western tradition of eucharist and the symbolism and life-experience of other cultures. Using anthropological and liturgical resources, it helps students uncover possible universals such as commensality and sacrifice and sketch issues and principles involved in shaping eucharist for cross-cultural contexts.

Gittins/Ostdiek

Winter 1993

**I 460: Training for Cross-Cultural Ministry — Level 1**

A quarter-long intensive based on Paulo Freire's methodology providing theological, spiritual and experiential dimensions, designed to help participants prepare for cross-cultural ministry overseas and/or at home. Emphasis is placed on ecumenical/inter-faith dialogue and the development of attitudes for global mission and spirituality. Jointly sponsored by McCormick and CTU. (Limit: 15)

Barbour/Doidge

Fall annually

Barbour/Doidge/Schroeder

Winter 1993

Staff

Winter 1994

**I 515: M.A.P.S. /M.T.S. Colloquium**

An adult learning seminar designed to facilitate the integration of ministry experience with the study of the theology for the M.A.P.S. /M.T.S. degree candidate.

Lucinio

Fall annually

**I 537: Ethics and the Emotions**

One presupposition of ethics is that it deals with rational people acting rationally in situations after ample reflection. This course asks whether that presupposition is in fact valid. In doing so, it will investigate both moral theories and psychological theories, especially those dealing with emotions and the unconscious.

McCarthy/Nairn

4/3, 4/24, 5/8, 5/22

Spring 1993

**I 565: Liturgical Inculturation in an Hispanic Context**

This seminar will explore the Hispanic experience of worship in the United States, an experience informed by basic cultural values such as family, respect for persons, hospitality and gratitude for life. Issues such as liturgical inculturation and the relationship of popular religion to official worship will be discussed.

Francis/Pineda

Winter 1993

**I 574: Feminist Hermeneutics and Worship**

Exploration through reading, discussion and ritual of how women's changing experience is transforming their faith and faith expressions.

Hughes/Osiek

Spring 1994

**I 575: Mission/Ministry/Spirituality Integrating Seminar**

This course is an exploration of the spiritual formation and call to conversion experienced by the missionary who evangelizes and is evangelized in cross-cultural ministry. This exploration will be based primarily on the missionary's personal experience. Christian tradition, social science and formation traditions of the host cultures will serve as means of interpretation.

Lewis

Fall, Winter annually

Staff

Spring annually

**I 596: M.Div. Integrating Seminar**

Year-long seminar in which students completing their program are afforded the opportunity to reflect on their personal, pastoral and theological development, identify the common themes in their approaches to ministry, and develop a coherent approach to mission and ministry that will eventuate in a written Pastoral Mission Statement.

Moosbrugger/Staff

Fall, Winter, Spring annually

**I 599: M.A.P.S. /M.T.S. Project**

A project completed toward the end of the M.A.P.S. and M.T.S. degree programs which provides a focus for the integration of the student's study in the chosen area of pastoral concentration. This three-credit enterprise is done with a faculty member who serves as the project director. Consult the M.A.P.S. Director for more information.

Lucinio

Fall, Winter, Spring annually



**I 605: D. Min. Core Colloquium I**

This opening seminar in the D. Min. sequence, a three-week intensive, is intended to orient new students to the program, help them reflect upon the ministry experiences they bring to the program and enable them to identify the basic theological and anthropological assumptions they bring to ministry.

Foley

September pre-term

**I 610: D. Min. Core Colloquium II**

Building upon the work done in Core Colloquium I, this seminar will focus on methods for ministry. Students will explore a variety of frameworks for thinking about ministry and test these frameworks against their own ministerial experience.

Foley

Fall annually

**I 615: D. Min. Core Colloquium III**

Building upon the work of the previous core colloquia, this seminar will continue the focus on methods for ministry. Students will be required to concentrate on a specific method for ministry. The goal of this seminar is a defensible thesis proposal. Open to advanced M.A. students with permission.

Foley (W)

Spring annually

Schreiter (C)

Spring annually

**I 630: Interpretive Methods for Biblical Studies and Preaching**

This seminar will investigate methods of biblical analysis for the sake of preaching in the Christian assembly. It will address the philosophical, theological and hermeneutical dimensions of authentic biblical preaching.

Bergant/Fragomeni

Winter 1994

**I 660: Advanced Training for Cross-Cultural Ministry**

Designed for those with extensive cross-cultural experience desiring to understand the theory, principles and process of training others and becoming a guide/counselor. Emphasis is placed on Rites of Passage, liminality, personal and social transformation, globalization and adult education models for cross-cultural training, global mission and ministry.

Barbour/Doidge

Winter 1994

## FIELD EDUCATION MINISTERIAL STUDIES

Director of Field Education: Therese DelGenio. Consultants: Jeanette Lucinio, Robert Moosbrugger, Gilbert Ost diek, John Paul Szura.

**M 380-385-390: Ministry Practicum I**

A year-long group theological reflection upon supervised ministry to individuals at an approved site. Workshops in communication skills, chemical dependency and cross-cultural awareness are required. This required M.Div. core course is recommended for first-year M.Div. students. (Psychology prerequisite must be completed prior to taking this course.) It is also open to M.A.P.S. students as part of their integrative studies. Approval of M.Div. or M.A.P.S. Director required.

Staff

Fall, Winter, Spring annually

**M 409: Ministry on the Margins**

This course uses readings and field experiences to explore selected areas in ministry. Possible opportunities include justice and peace, alcoholism, street ministries, ministry with persons involved in prostitution. By arrangement with Justice and Peace staff.

Szura

Fall, Winter, Spring annually

**M 480-481-482: Ministry Practicum II: Religious Education**

Lucinio

Fall, Winter, Spring annually

**M 483-484-485: Ministry Practicum II: Spirituality**

Moosbrugger

Fall, Winter, Spring annually

**M 486-487-488: Ministry Practicum II: Worship**

Ostdiek

Fall, Winter, Spring annually

**M 489-490-491: Ministry Practicum II: Community Building**

Szura

Fall, Winter, Spring annually

**M 492-493-494: Ministry Practicum II: Social Justice**

Szura

Fall, Winter, Spring annually

Each of the MP II courses includes the writing of a case history guided by a CTU Consultant focusing on a year-long supervised ministry to groups at an approved site. Concomitant course or experience is required. A required core course for Track II M.Div. students, MP II is recommended in their programs after the second year. Prerequisite in sociology must be completed prior to taking this course. Approval of Consultant and M.Div. Director required.

**M 495: Clinical Pastoral Education (Six credits)**

By arrangement with the M.Div. Director.

**M 496: Approved Summer Ministries**

Students have opportunity to minister during the summer at established sites, e.g., in political process ministry, in working with the marginalized and abused. Course elements include appropriate preparation, placement at an approved site and integrative debriefing. By arrangement with Justice and Peace staff.

Szura/Staff

Annually

**M 497: Pastoral Internship (Six credits)**

A full-time supervised ministry experience at an approved site for two consecutive quarters. This experience, normally at the end of the M.Div. program, introduces the student to important aspects of full-time generalist ministry. By arrangement with the M.Div. Director.

Moosbrugger/Staff

Annually

**M 597: Independent Study**

Content and structure by arrangement with individual professor.

For more Ministerial Studies, see Interdisciplinary/Integrative Studies for I 515, I 596, I 599



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**"Madonna  
With Child"**  
Watercolor, 1991  
**Jeff Haller, O.F.M.**

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**Center Section:**

Donald Senior, CP

*"The City as a Sacred Place"*

Inaugural Address as President of CTU,  
September 25, 1988

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